WORLD CALL

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Chinese Missionaries Carry On

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Let's Keep Our Public Schools Free
GLENN L. ARCHER

☆

The Indian Church Moves Ahead
DONALD F. WEST

☆

Planning the Church Kitchen
CHARLES J. BETTS

☆

JULY-AUGUST, 1951

☆

Price 20 Cents

July-August, 1951

Vol. 33 No. 7

WORLD CALL

International Magazine for Disciples of Christ

Our Cover

With Church Extension sharing the emphases of this issue with Social Welfare, and since mission study groups are turning their attention to Churches for Our Country's Needs, the attractive church building on this month's cover seems most appropriate.

The photograph comes from Eva Luoma of Weirton, West Virginia.

Hidden Answers

1. What are the requirements for a church wanting to do big things in a building program?
2. What is POAU and when was it organized?
3. Who are the missionaries working at Pabellon, and what are they doing?
4. How does Dr. Nolde think we should carry on a battle for peace?
5. New missionaries were recently appointed for what mission fields?
6. How was it with the Disciple Christians in China when the missionaries left?
7. What makes a new mission venture to Surguja so intriguing?
8. Why must leaders be given special training for rural church work?
9. What provision should be made in a church kitchen for washing dishes?
10. Who keeps the water system in order at Hazel Green Academy?

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..BUILDING FOREVER..

MAIN STREET CHRISTIAN CHURCH, REPUBLIC, MISSOURI

"When we build, let us think we build forever. Let it not be for present delight nor present use alone. Let it be such work as our descendants will thank us for; and let us think as we lay stone upon stone, that the time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and the wrought substance of them, 'See! This our fathers did for us.' "

—John Ruskin

•

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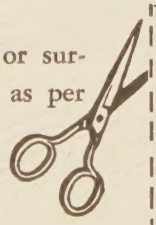

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Global Highlights

News of the World Through the Eyes of the Church

Presbyterians Elect New Stated Clerk

CINCINNATI (RNS).—Eugene Carson Blake of Pasadena, Calif., was unanimously elected Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A. at its annual sessions here. The post of Stated Clerk is the top administrative position in the church. Dr. Blake succeeds the late Dr. William B. Pugh, who was killed last September in an automobile accident in Wyoming.

Dr. Blake is a native of St. Louis, Mo., and a graduate of Princeton University.

Church Membership Over 84 Million

NASHVILLE, TENN. (RNS).—American church membership has passed the 84 million mark, according to the 1951 Southern Baptist Handbook, released here. The nation's church membership now stands at 84,000,775, which is 56 per cent of the nation's population.

First Complete Bible Published in Ragoli

NEW YORK.—The first complete Bible in the Ragoli language made its public appearance at the annual meeting of the American Bible Society held here in May. A copy was presented to a Kenya Colony student of the University of Pennsylvania by Eugene Nida, secretary of translations of the Bible Society.

The Ragoli people live in the highlands north and northeast of Lake Victoria in East Africa. They first had New Testaments in 1928, and its many readers demanded the whole Bible. Missionary translators were helped by a gifted native teacher, Joeli Litu.

Korean Protestants Plan Reconstruction

PUSAN, KOREA (RNS).—Protestant churches have organized a special committee here to assist in the reconstruction of war-damaged churches and the revival of their "cultural and social organs." Two Korean pastors, Kwan Yun Ho, a Presbyterian, and Pak Chang Hyun, a Methodist, were named to head the new group, called the Christian Churches Rehabilitation Committee.

All Protestant churches in Korea are represented and plan to give "every possible service" to the committee in its effort on behalf of refugees and in the distribution of literature to sustain the morale of war victims.

United Church Women Plan Peace Campaign

NEW YORK.—A nation-wide drive to enlist church women in a crusade for peace has been launched by the General Department of United Church Women of the National Council of Churches.

Known as "A Christian Woman's Action Program for World Peace," the peace movement, according to Mrs. James Wyker, chairman of the Department, is aimed at the following objectives: (1) Support for and an active interest in the United Nations as "today's best instrument of peace." (2) Use of this country's "spiritual and material abundance" as weapons of peace. (3) Creation of a "spiritual democracy" through women's pledges "to live democracy in our home town every day." (4) Active dissemination of ideas directed toward peace through discussions with families, neighbors and friends. (5) Sharing of this country's material and spiritual resources.

ICU Starts Construction

MITAKA, JAPAN.—The resurfacing of the exterior of University Hall, main building of International Christian University here, was completed in May. It is expected that the 104 classrooms of the building will be finished by October, well in advance of the April opening of the University. To complete the building fully and provide necessary equipment will entail an expenditure of $490,000.

Friendship Gift to India

Miss Eileen Egan of the National Catholic Welfare Conference presented Mme. Ramji Ram Saksena, wife of the India Consulate General in New York, early in May with 300,000 vitamin capsules as a friendship gift from three American agencies working in India—Church World Service, American Friends Service Committee and the War Relief Services of the National Catholic Welfare Conference. Listening to the presentation at Idlewild International Airport are, left to right, Delbert Replogle, American Friends Service Committee, Mme. Urmilla Choudhury, Ailene Hyde and Wynn C. Fairfield, Church World Service. The vitamins were flown to India.

Greeks Rebuild 800 Churches

ATHENS.—Nearly $1,500,000 have been raised by the Orthodox Churches of Greece to rebuild some 800 war-destroyed church buildings throughout the country. The appeal was launched Mar. 25, Greek Independence Day.

In a message of thanks to the members of the Greek churches, Archbishop Spyridon said, "The success of this appeal, which has exceeded all our best expectations, is one more proof of the strong devotion of the Greek people to their church."

Cartwright Would Invite Gamblers to Church

DES MOINES, IOWA (RNS).—Church people should combat community corruption by inviting gangsters and gamblers to church, the 93rd General Assembly of the United Presbyterian Church of North America here was told.

Lin D. Cartwright of St. Louis, Mo., editor of the *Christian-Evangelist,* Disciples of Christ publication, said church members should not be satisfied with insisting that law enforcement officers put hoodlums and gamblers in jail. Christians, he said, should find a way to interview such individuals so they feel the church is interested in them.

Dr. Cartwright praised the work of the Salvation Army and Evangelist Billy Graham in this respect, and declared that "a slight push" would bring many of the "unevangelized" into the church.

Thailand Has First Ecumenical Work Camp

CHIENGRAI, THAI. — Forty-two young men and women took part here during April in the first international Christian work camp ever held in this country. The project was sponsored by the Youth Department of the World Council of Churches.

The camp was located on a Christian homestead community farm, where 60 families are attempting to make a liveable community out of what formerly was jungle. This Christian community, 100 miles north of Bangkok, was started by missionaries and is now helping the villagers use new equipment in reclaiming and cultivating land.

Special Days

July 1—Freedom and Democracy Sunday
Aug. 10-12—Campbell Home Retreat
Aug. 15-19—CYF Convocation
Aug. 21-26—National Christian Missionary Convention

China Mission Conference

Virgil A. Sly, chairman of the division of foreign missions of The United Christian Missionary Society, at the table, talks with missionaries recently returned from China at a conference in Missions Building, Indianapolis, in May. Left to right are the Misses Pauline Starn, Wenona Wilkinson, Lyrel Teagarden and Verla Elliott, Dr. Lewis S. C. Smythe, Mrs. Smythe, Mrs. James H. McCallum, Mr. McCallum, Mrs. I. Hubert Reynolds and Mr. Reynolds. At this conference plans for the future of both the China Mission and these missionaries were discussed. The missionaries prepared a statement on the China situation in relation to world Christianity. World Call publishes it page 6, this issue.

2,000 South Koreans Join Christian Faith

PUSAN, KOREA.—Church officials report 2,000 South Korean soldiers have joined Protestant churches since the beginning of 1951. Many of the converts were given instruction in the Christian faith while undergoing hospital treatment for their wounds.

NCCC General Board Views Its Task

CHICAGO.—The General Board of the National Council of Churches of Christ at its fourth bimonthly meeting here authorized publication of a "draft paper" entitled "The National Council of Churches Views Its Task in Christian Life and Work," a statement of the Christian church's responsibility and attitude toward the present crisis.

The Board appointed Charles B. Templeton, 36-year-old evangelist of Toronto, Canada, to the staff of the Council's Department of Evangelism.

Theodore A. Greene, pastor of First Church of Christ, New Britain, Conn., was made director of the Washington Office of the National Council.

The Board named G. Bromley Oxnam, Methodist bishop of New York City, to represent the Council at special services in Greece during June marking the 1900th anniversary of the coming of St. Paul to that country and the continent of Europe.

In addition, the General Board adopted a five-point statement on the Technical Assistance Program (Point IV), stating "what it believes to be the obligation of the Christian churches represented by it in regard to the needs of people who live in underdeveloped areas of the world."

Announcement was made of the request from the million-member Greek Orthodox Church of America for membership as a constituent body of the Council. Action will be taken at the 1952 General Assembly. Until then a representative has been accepted to sit with the General Board.

New Governor of Hawaii Is a Disciple Layman

HONOLULU (RNS).—Oren E. Long, newly appointed governor of Hawaii, is an active church worker and elder in First Christian Church here. "His appointment as governor has received widespread approval here," said Walter H. Griswold, minister of First Christian.

Mr. Long is a graduate of Johnson Bible College, the University of Michigan and Columbia University. He served many years as superintendent of public education for the territory and was acting governor

during the sugar strike in 1946, the dock strike in 1948 and the recent bus strike. In each of these he was credited with bringing about a wise and peaceful settlement.

He was a founder of the School of Religion at the University of Hawaii, and has continuously served on its board.

E. Stanley Jones Preaches in Germany

BERLIN (RNS).—E. Stanley Jones, noted American churchman and author, is conducting a preaching tour in Germany. Besides his engagements here, his itinerary includes Hamburg, Frankfurt, Stuttgart, Heidelberg, Goettingen, Bethel near Bielefeld and Wuppertal.

United Society Holds Annual Meeting

INDIANAPOLIS.—Before this issue of WORLD CALL comes from the press, The United Christian Missionary Society will have met here. The meeting was called to meet in Indianapolis June 20-21 because there will be no general convention of Disciples in 1951. The annual meeting of the Society is usually held during the International Convention.

It was expected that the new president would be elected to succeed H. B. McCormick, who retires June 30. Members of the board of managers and the board of trustees were to be elected, and 11 missionary candidates were commissioned for service with the Society.

An Invitation to Write a Hymn

NEW YORK.—Poets, hymn writers, clergymen and laymen "with the gift of poetry" are being invited by the Hymn Society of America to write new hymn texts "to express the spiritual significance of the Bible and its contribution to the life of the individual and of society."

One or more suitable new hymn texts will be published by the Hymn Society in cooperation with the Division of Christian Education of the National Council of Churches. The hymn or hymns selected will be used in 3,000 community gatherings across the nation Sept. 30, 1952, to celebrate the completion of the Revised Standard Version of the Bible. The committee that judges the new texts is jointly chaired by Earl E. Harper, dean of fine arts, Iowa State University, and Philip S. Watters, of New York, former president of the Hymn Society.

Hymns should be written to well-known meters found in standard hymnals and not previously published. Manuscripts should be sent to Mr. Watters, 297 Fourth Ave., New York 10, N. Y., not later than Oct. 1, 1951.

Evangelistic Campaign Starts in October

NEW YORK.—The first nation-wide evangelistic campaign under the sponsorship of the National Council of Churches will begin on World Communion Sunday, Oct. 7. The 15-month program has as its theme "The Churches United in Christ to Evangelize America," and will reach its climax in Watch Night Services on New Year's Eve, Dec. 31, 1952.

Jesse M. Bader, executive director of the Joint Department of Evangelism, predicted, "In the crusade to evangelize American life that begins next October, our opportunities for evangelism are multiplied by two factors." One, he said, is the greater scope of cooperation in the larger service agency; the other was the growing intensity of religious interest in the United States.

Beneath the Spire

AN ordained minister, MISS LETA C. DAVIS, Bloomington, Ill., has served 35 years with the Illinois Christian Missionary Society, recently as assistant state secretary . . . born near Paris, Ill., Sept. 23, 1892, her father, Samuel H. Davis, died the next year; her mother, now 93, resides with Leta and Day, another daughter . . . all three Davises were baptized at Paris by Finis S. Idleman during a Charles Reign Scoville revival . . . Leta has recently taught Women's Bible Class at Centennial Christian Church, Bloomington, where she is WORLD CALL secretary and deaconess on the board of officers.

Miss Davis

* * *

WILLIAM MORTON OVERTON, Greentown, Ind., has resided on a farm nearly all of his 73 years . . . began writing poems at age of 64, has four published books, including three of poetry, the last one in 1950 entitled *Heart Throbs* . . . born in a two-room cabin almost surrounded by woods, west of Kokomo, Ind. . . . attended one-room district school eight years, later studied navagation at Chicago Nautical School followed by three years of sailing on Great Lakes . . . married when 28; wife died in 1948; son, Robert M., resides in Kokomo and daughter, Mrs. Wm. A. Fields, in Indianapolis . . . active churchman, 50 years as deacon, secretary official board, church clerk (for last 22 years), trustee and elder . . . likes to raise flowers . . . retired from farming in 1949.

Mr. Overton

* * *

MRS. LIN D. CARTWRIGHT was born Inez Helene Scott at Maxwell, Iowa . . . her mother taught at Oskaloosa College which later became Drake University . . . descendant of Educator Horace Mann, her grandfather Norman Dunshee taught James A. Garfield at Hiram College and was on the first faculty of Drake . . . Elisha Scott, paternal grandfather, was Iowa preacher whose father joined Disciples in 1829 . . . Mrs. Cartwright received A.B. from Drake as a Phi Beta Kappa, ranking first in 1913 class; later attended Chicago U. . . . three children: Dr. Dorwin, Ann Arbor, Mich.; Mrs. Henry Warren, Detroit; Colbert S., pastor, First Christian Church, Lynchburg, Va. . . . as pastor's wife at Fowler and Fort Collins, Colo., Coffeyville, Kan., and First Church, Chattanooga, Tenn., active religious educator . . . in St. Louis, Mo., since 1940 co-teacher with husband of Interpreters Class of Union Avenue Church.

Mrs. Cartwright

—BELL RINGER

WORLD CALL

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Our Country's Needs

PROTESTANT study groups all over the United States have a real opportunity to contribute to the developing of more effective churches in the last six months of 1951. During this period millions of adults and young people will be facing up to the full implications of the current home missions study theme—"Churches for Our Country's Needs."

There was a time when most of us thought of home missions as concerned almost exclusively with establishing churches in new areas or among population groups with limited opportunities. The need for such programs has not been outgrown, but the scene is changing.

New churches are now called for, not as a western frontier is pushed back, but as industrial and residential areas are expanded, as populations shift and as the rural scene changes. Wherever patterns of human life are altered there are to be found new needs. The opportunity of the church is to be discovered in the light of these needs. It should be a wholesome experience for the people of the churches to study the life of our people and then in the light of that study to build and develop "Churches for Our Country's Needs."

Abundance Meets Need

MOST Americans are concerned with seeing that their country's present over-abundance in food shall be used to bring at least minimum sufficiency to peoples in areas of pressing need. Foremost among such areas of need at present are India, parts of the Near East and Yugoslavia.

One agency of mercy through which many individuals have helped feed the world's hungry is CARE (Cooperative for American Remittances to Europe). Millions of CARE packages have been delivered to individuals and organizations in all parts of the world. No delivery is undertaken in any country which does not permit complete freedom in the process of distribution.

An especially sensible arrangement was made recently by CARE and the U. S. Department of Agriculture through which 300-pound packages of powdered eggs and milk from surplus stocks may be sent to drought-devastated Yugoslavia. These packages are sufficient to add eggs and milk to the diet of 100 people for a month. They may be sent for a cost of $5.35—a fraction of the real value. Unlike other CARE packages, which may be addressed to individuals as directed by the donor, these packages go only to particularly needy persons selected by the organization and the U. S. Embassy in Belgrade. CARE then sends each donor of such a package receipts from the 100 persons to whom this equivalent of three dozen eggs and eight quarts of milk is given.

Here is a manner of utilizing the abundance of one people to supplement the meager resources of another. We believe the American people generally approve such a policy of common sense.

Not a Truce, but Peace

AT the close of a conference on the Palestinian refugee problem held in Beirut, Lebanon, in May the delegates called on their governments and the United Nations to undertake "large-scale schemes of relief and reconstruction." Wisely, however, this conference, sponsored by the International Missionary Council and the World Council of Churches, held that something more is needed than temporary provision for the physical necessities of these pitiful refugees. The conference declared:

"We are convinced that there can be no permanent solution of the problem . . . until there is a settlement of the outstanding political differences between Arab states and Israel. . . . It is the duty of all governments in cooperation with the United Nations to press for, and to facilitate, an early and agreed settlement, as an indispensable condition for achieving a lasting solution of the refugee problem."

Israel, the one democratic state in the area, has repeatedly expressed its willingness to join in a cooperative approach to the resettlement of refugees *as a part of a real peace, and not an uneasy truce such as now exists.* The leaders of the less democratic Arab states are less inclined toward a peace settlement. They cannot and should not be forced into such agreement. However, an obligation rests upon the United Nations to use all its persuasive powers to bring stability and peace to this area. We hope that obligation will not be forgotten.

Chinese Christians Carry On

THE last words of our Chinese Christian leaders as we left China were: "Tell the churches in America that we will carry on." Because of what lies behind that statement, we are confident that the Chinese church will continue.

The Chinese Church Will Continue

When the churches of the Disciples of Christ in China were faced with the double freezing of funds the end of December and the withdrawal of missionaries, thanks to years of careful preparation the Chinese Christians were able to take over full responsibility for keeping the churches, schools and hospitals operating. The churches were hardly ready for complete self-support, but all the rural and city pastors alike agreed that they would pool such resources as they had and each receive the same amount of salary according to the number in his family. This means that they will all have to live on a very sacrificial basis. It was very inspiring to see how they rose to the occasion with the joy of meeting a challenge and of being able to do it themselves.

Under a revised constitution adopted just last August, the churches of the Disciples of Christ in China have a national council that accepted the responsibility for the custody of the property of churches, schools, hospitals and all other properties. Under regulations promulgated by the Peking government each unit of property should be assigned to its own board of directors but the churches jointly elect the members of those boards. Churches will have to pay their own way but the Peking government promised to subsidize schools and hospitals. This will mean closer supervision of the schools and hospitals but the Peking government promises to let the same staff and boards carry on.

The Church in a Communist Society

When the Chinese Communists took over the area in the lower Yangtze Valley where our Disciple work is located in the spring of 1949, Chinese Christian leaders and some of our missionaries chose to remain to work out ways of carrying on Christian work. The Chinese Communists had announced a new policy of religious freedom. When they arrived they said that, while they opposed the policy of the American government, they welcomed Americans doing humanitarian and religious work. As a result, in the two years since then ways and means were worked out for carrying on the Christian program under these conditions. But by December, 1950, with the sons of our two countries fighting each other in Korea, the patriotic feeling and the suspicion regarding Americans remaining in China became so great that it was advisable for the missionaries to leave.

Chinese Christians face not only the problem of financing the work but also the suspicion by the Chinese People's Government, with its capital in Peking, that some Chinese are collaborating with the Nationalists or with America. The Peking government has also called upon Chinese Christian leaders to prove that they have disassociated themselves from their former "subservience" to Americans and to become independent of American funds. The Christians are, therefore, suffering from this general atmosphere of suspicion, but in the midst of civil war and the Korean hostilities, all Chinese organizations are likewise being combed to be sure of the loyalty of all leaders.

Out of Experience and Love

THE ten Disciple missionaries to China (see picture on page 3), who joined in the statement on this page speak only for themselves. But they speak with authority—the authority of experience and of love. They were among the last to leave China. They left only when convinced that their continued presence would not be helpful to their Chinese associates.

In May, following their return to America, these missionaries met with the executive secretary of the foreign division of The United Christian Missionary Society for conference. This statement resulted from their days together. It answers many questions in the minds of thoughtful Christians and is deserving of a wide reading.

Stemming the Tide at the Grass Roots

In the last few months we were in China we saw that the hardihood of the Chinese Christians at the grass roots was helping to stem the tide of leaders who had gone too far in bending the knee to the government. While pressure may continue, we are sure that the great majority of the Chinese Christians will remain loyal to their faith.

Communism, as you well know, is not confined to China; it is a world problem. Outside the questions of power politics, subversive activities and counter-espionage, the fundamental challenge of communism to Christians is that its social idealism arises at the point where Christians have too often failed. As a result some Chinese Christians have said that the church is too small and too slow.

Our answer is that ultimately the only way for Christianity to win over communism is for Christians to be more Christian. Christ's emphasis on the ultimate value of the individual soul makes for a fellowship of mutual trust. In contrast to this, the Communists subordinate the welfare of the individual to the advancement of the party and require that each member spy on another. These things shrivel the human soul.

Most Christian young people remained loyal to the Christian groups but the marginal individuals test the doctrine. A few young Christians in China who were won over to the new social program by the enthusiasms of Communists joined their groups two years ago. Now, some of them are either coming back or saying they would come back if they dared because they dislike

(*Continued on page* 16)

Rolland H. Sheafor, treasurer of the Board of Church Extension of Disciples of Christ, second from left, prefers when working with a church to meet and plan with a representative committee.

To Beg—Borrow—or Steal

By ROLLAND H. SHEAFOR

"WE simply must beg, borrow or steal enough money to construct a building adequate for our congregation." In one form or another this is the remark frequently heard by staff members of the Board of Church Extension of Disciples of Christ.

The proposition is—as stated—wrong on all counts.

The third alternative mentioned—"to steal"—may be quickly laid to rest as being a mere figure of speech.

We would also do well to lay aside, just as quickly, the "something for nothing" schemes that are occasionally proposed as methods of raising money for church building funds. Such methods are likely not only to end in failure but, by their very nature, deprive the people of the heart-warming thrill that comes with the knowledge that their church home is the product of their own faith, sacrifice and toil.

But what of borrowing? It certainly has its place. However, the experience of great numbers of churches suggest that borrowing should be limited by the following considerations:

1. Borrowing should merely supplement—not displace—an all-out sacrificial building fund effort on the part of the church. It should be the last thing when all other resources have been exhausted.

2. An established congregation should limit its borrowings to one-third or less of the cost of the project.

3. The financial program should call for monthly loan payments of sufficient size to retire the loan in from seven to ten years.

4. Under present conditions a loan should not exceed $200 per active family—and, preferably, should be substantially less.

If your church is considering a program of borrowing, it should feel free to call upon the Church Extension staff for consultation even though the church plans to negotiate a loan from other sources.

Shall we beg?

Occasionally, when fire or other catastrophe destroys a church building, the people at large open their hearts and their pocketbooks, pouring substantial gifts into the building fund. This is as it should be and constitutes a community testimonial to the place occupied by the church in its midst.

It is quite another matter, however, for a church —planning to improve or replace its facilities—to go, hat in hand, to the townspeople begging them to pay for the enterprise.

Such a procedure not only lacks dignity but can easily reduce the effectiveness of the church's work in the community.

Where Is the Answer?

Where, then, is the answer to be found?

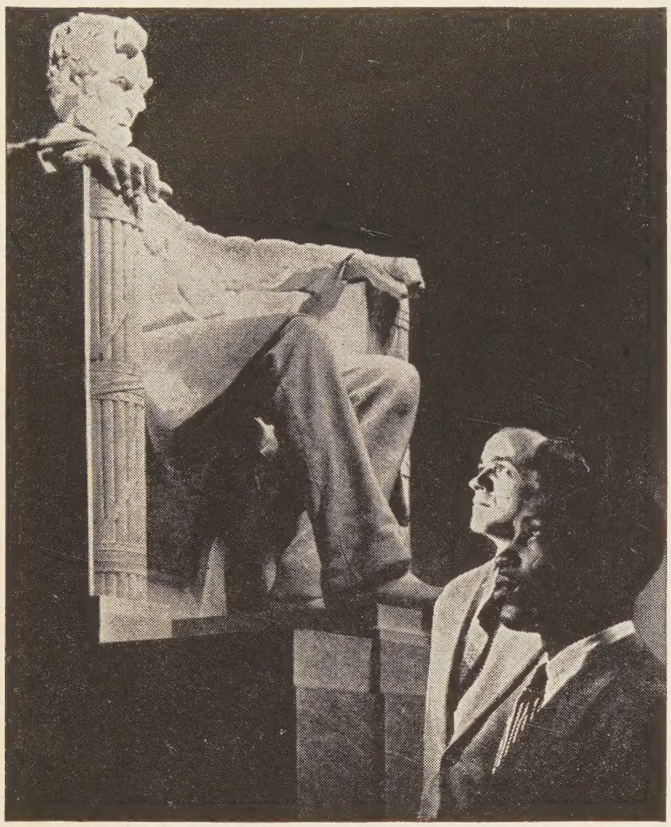
It is to be found not in begging but *in giving.*

Even churches of modest means have discovered that they can do big things through a well-organized building fund program.

Here are some of the steps that help to assure a successful effort:

1. Have a genuine need. In these days of financial strain, for individuals as well as churches, it is not in

(*Continued on page* 22)



—RNS Photo

" . . . to work together in harmony and mutual respect"

Let's Keep Our Public Schools Free!

The Bedrock of American Democracy Is Its Free Public Schools

By GLENN L. ARCHER

I ASSERT that it is a calumny and an outrage to denounce the public schools of America as immoral and godless. It is a notorious fact, which will be cheerfully acknowledged by hundreds of priests who are compelled in spite of themselves to get up parochial schools, that the teaching in the parochial schools is altogether inferior to that of the public schools."

The above statement was made by Father Edward McGlynn, a Roman Catholic priest of New York City, in 1870. Father McGlynn was excommunicated on July 3, 1887, but Rome found, to its consternation, that he had an unshakable popularity among lay Catholics. The excommunication was rescinded on December 23, 1892, although Father McGlynn had not retracted his views.

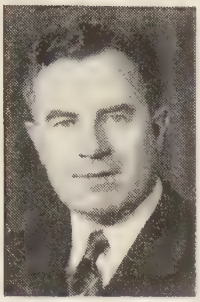
Since the time of this outspoken priest, the situation has changed little—except that there no longer seem to be any American priests with Father McGlynn's courage, and the Vatican has extended its power in America to such an extent that many non-Catholics in public life seize every opportunity to pay homage to the Pope and to exalt parochial school education while repeating the outrageous "calumny" against the public schools.

The American public schools have always been the bedrock of our democracy. If that system of free education is destroyed or sabotaged, American democracy will be destroyed or sabotaged. The minds of American children must continue to be nourished by devoted public servants who conduct their classrooms in the best tradition of Jeffersonian democracy—or totalitarians will move in upon us and uproot the ideal of freedom.

Archbishop John T. McNicholas of Cincinnati, in a 1945 Christmas message, attacked the American public school system as one "devoid of everything pointing the way to man's eternal destiny . . . a menace to our country . . . (excluding) God and a fixed code of morality." That this is a libel upon the public schools as well as upon the devoted educators who conduct them must be obvious to anyone who has actually examined the textbooks used in them, and to everyone who is acquainted with public school teachers, who are among the hardest-working, most patriotic citizens in American life.

The role of the churches in history is given full scope in public school textbooks. Archbishop McNicholas wants more than this—he wants all education to be reduced to a system of sectarian indoctrination like that which is so rigorously pursued in the Roman Catholic parochial schools; and he wants to break down all distinction between "public" and "private" or "parochial" education. He follows the official line of the Roman Catholic hierarchy, which demands, on the one hand, a share in public tax funds for their own parochial schools, and, on the other, the inclusion of religious indoctrination in the public school curriculum.

It is a difficult world we live in, and as we look about us we are bound to take note of many threats to our free institutions. *The Roman Catholic hierarchy is by no means the only offender—although, in point of organizational power and number of adher-*

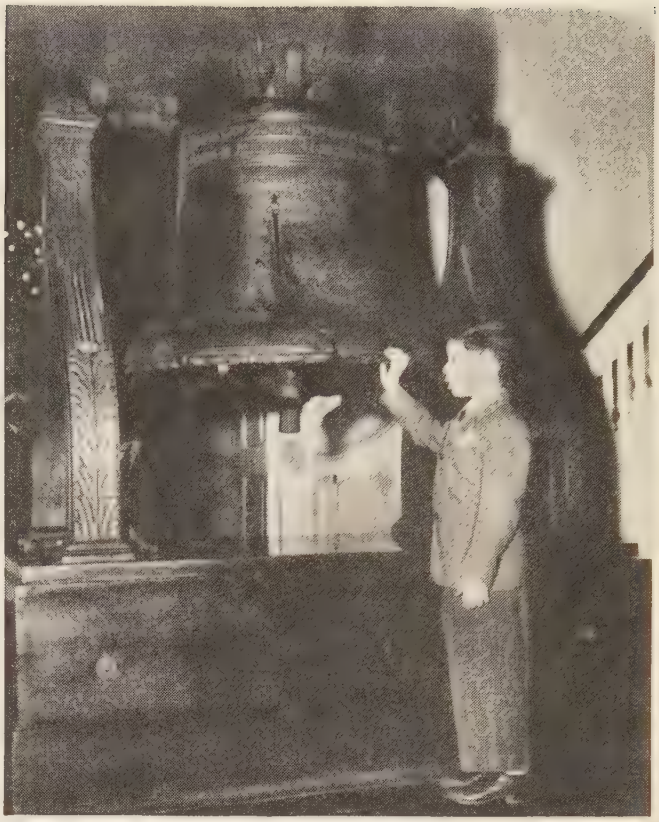


—Chase News Photo

Glenn L. Archer is executive director of Protestants and Other Americans United for Separation of Church and State. This outstanding educator and former law school dean speaks from long experience in the struggle to keep public schools free to teach the truth.

To compel a man to furnish contributions of money for propagation of opinions which he disbelieves is sinful and tyrannical.

—Thomas Jefferson



—RNS Photo

" . . . nourished by devoted public servants"

ents, I believe it is the most dangerous antidemocratic force in America. The gravity of the situation is made worse by the fact that there is considerable confusion among all classes of Americans, many of whom have forgotten our early history and the great struggle of our forefathers to frame a *system of government which would enable citizens of many faiths and creeds to work together in harmony and mutual respect.*

Fundamental to this system of government is the absolute separation of church and state. We can take heart, today, from the fact that an increasing number of Americans are re-examining the origin and meaning of that principle, and demanding that it be conscientiously upheld by both government and churches.

For this purpose, Protestants and Other Americans United for Separation of Church and State was organized three years ago. This organization has sought to alert the apathetic, and to rally all patriots behind the banner of religious freedom. POAU is non-sectarian and interdenominational. It seeks the same rights for all Americans. An increasing number of local chapters, coordinating their activities with those of the national body in Washington, D. C., are working to protect the principle of public funds for public schools only. The right of private citizens to maintain private or parochial schools is fully recognized—but it is insisted, this should be done with private funds only. This policy is in accord with Thomas Jefferson's statement: *"To compel a man to furnish contributions of money for propagation of opinions which he disbelieves is sinful and tyrannical."*

The positive values emphasized by the American public school system—in keeping with the principle of separation of church and state—are clearly set forth in a remarkable study recently published by the educational policies commission of the National Education Association, entitled, *Moral and Spiritual Values in the Public Schools.* These values may be appreciated by all citizens, including those parents who may prefer to send their children to private or parochial schools. One such parent is Andrew Jacobs, who, as a member of the Eighty-first Congress from Indiana, enunciated the following principle:

"Religious freedom is a two-way street. . . . So long as we have the same right to send our children to public schools as anyone else, we are not discriminated against, and as Catholics we do not have a right to a separate publicly supported school system, nor does any other group of people have such right.

"Many Catholics argue that they are double-taxed. This argument is based upon the fact that Catholics pay public taxes and also support their parochial schools. Hence, it is argued that tuition, contributions, etc., to private schools constitute a tax. But it is not a tax imposed on them by government."

Congressman Jacobs' own children were educated in parochial schools. But, like Father McGlynn, he refuses to recognize any conflict between his faith and his allegiance to the American way of life. We must resolutely continue the fight for the principle of religious freedom which these and other good Americans cherish.

Let's keep our public schools free!

Churchmen Study Rehabilitation

An Appraisal of the Recent Buck Hill Falls Conference on the Churches' Responsibilities in Underdeveloped Areas

By JAMES A. CRAIN*

AT a meeting of 125 church officials convened at Buck Hill Falls, Pa., April 27-29, under the auspices of the Department of International Justice and Goodwill and the Division of Foreign Missions of the National Council of the Churches of Christ in the U. S. A. (See June issue of WORLD CALL, p. 5), principles and policies were adopted for the guidance of churches and their foreign mission boards in relation to projects for the rehabilitation of underdeveloped areas. The meeting was called to evaluate the present status of the various plans to discover the steps contemplated for the future and to determine in what ways the churches and their agencies can best cooperate.

The Churches and Government

Major discussion in the conference centered around a paper prepared by Dr. M. Searle Bates of Union Theological Seminary and former Disciple missionary in China, dealing with the relation of the churches to the contributing and receiving governments. This was perhaps the most controversial issue of the conference. While the conference flatly rejected the idea of the church joining with government in joint sponsorship of projects, the majority held that grants-in-aid might be accepted provided proper safeguards were adopted to prevent "the possibility of dangerous political involvement with government" which might endanger the "independence of the church in the determination of its own policy and witness." The church stands unmistakably as a voluntary society, the conference declared, supporting its work by the contributions of its members and not making itself, as a church, subservient in any manner to the state.

Goals to be Sought

The goals to be sought in all efforts for the betterment of peoples is health, education, soil conservation, drainage, flood control, crop and animal husbandry improvement and community betterment in order that persons may have a more abundant life. Where these are paramount concerns communism cannot thrive. The conference discussed President Truman's Point IV Program as a means of bringing peoples of underdeveloped areas to develop their own natural and human resources. Disappointment was expressed over the extent to which Point IV is being made to serve as an aid to the rearmament program, and also because it is not being administered under the United Nations.

Among the findings adopted on the closing day of the conference was the following set of seven principles which are recommended to the churches for study and action in relation to programs and projects of rehabilitation and development:

1. The aim of any international development program should be to meet human need, regardless of religious, political or racial distinctions.

2. Such a program should help the world's people toward the fuller realization of their desired determination to shape and control their own political, economic and social destinies.

3. Since the goal of self-development, by helping people to help themselves, must be at the heart of the program, there must be approval and cooperation on the part of the people in the areas immediately concerned.

4. International assistance should increasingly be carried forward under the auspices of the United Nations.

5. In addition to the church, other organizations—welfare, business and labor—should take part in order to strengthen the people-to-people approach, provide experience in the practice of democracy, and accentuate the sense of local participation and responsibility.

6. If the results of this enterprise are to fulfill the hopes held for it, high motives, a sensitive attitude, and genuine understanding on the part of those who carry on the program are as essential as technical equipment.

7. The early attainment of some concrete results is desirable to encourage all who participate; but the program must have support that will ensure long-term planning and action, and will require, on the part of all, patience, resolution and a great faith.

The Churches Chart a Course

The church leaders present at Buck Hill Falls were acutely conscious that they were charged with a difficult and delicate task. It was generally understood that some of the communions represented had been approached by government with offers to finance certain projects in underdeveloped areas. The presence of State Department and United Nations officials in the conference testified to the interest in the conference on the part of governmental agencies. In dealing with such offers the churches have to consider not only the maintenance of the integrity and independence of their policy and witness, but also the interpretation that will be placed upon cooperation with government by the peoples whom they seek to serve, especially in view of the accusations constantly made by Communists that the churches of the West are merely disguises behind which foreign imperialism seeks to penetrate these areas.

*This article appears in place of the column SOCIAL TRENDS.

Byron Spice, in white shirt, and Paul Kepple, in sun helmet, explain the fundamentals of soil to students at Mountain-of-Light Rural Center near Pabellon, Mexico. Although tractors are used at the farm, oxen are still used for some plowing and heavy work.

To Meet Human Needs in Mexico

Disciples Dedicate Mountain-of-Light Rural Center

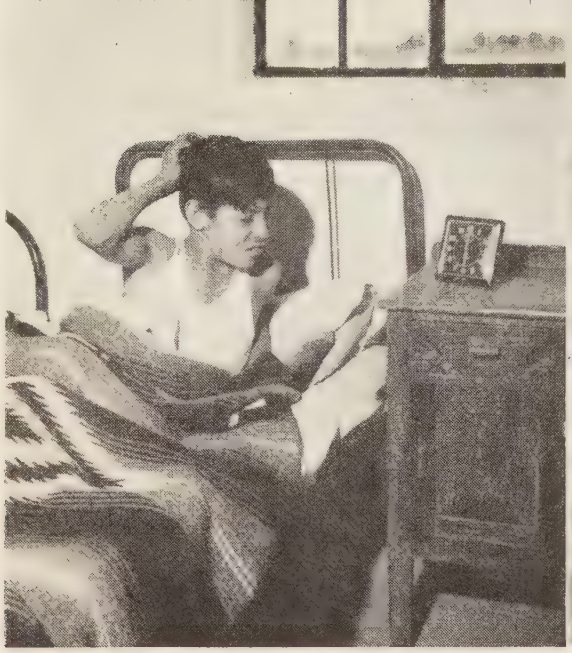
By E. K. HIGDON*

THE Mountain-of-Light Rural Center near the town of Pabellon, Mexico, was dedicated Sunday, February 18, 1951. I was among the 120 people who filled the large "assembly" room in the Paul Kepple home, overflowed into other parts of the house and stood outside at the doors and windows. These Disciples of Christ in Mexico had never seen any such Christian service as Mountain-of-Light Center proposed to offer people. Their eyes glowed with excitement and I shared their enthusiasm.

For more than twenty years I have dreamed of a place like this where Christian men and women could help farmers solve their economic problems, introduce them to Christ, and train their sons and daughters for full-time Christian service among rural people. Had this been done fifty years ago in central Luzon in the Philippines, the tenant-landlord struggle that has produced the "Huks'" agrarian rebellion and prepared a fertile seedbed for communism might have been fairly settled before the new Republic came to birth.

The Mexican farmer may yet be saved. He needs help. He belongs to that underprivileged two-thirds of the world's population who live on 2,000 calories a day. (A caloric intake of 1,800 is necessary to sustain life.) He can now expect, not threescore years and ten to accomplish his life purpose, but one score and ten. Thirty years is not long to live but some one has said that it is a very long time to go hungry.

*Dr. Higdon is the recruitment secretary of the foreign division of The United Christian Missionary Society. In February he went to Mexico to study the needs of areas served by missionaries with the Society.



Six o'clock comes too soon for farm students at the Pabellon center, but there is much work to do and much to be learned.

Byron Spice, center, and Paul Kepple, right, teach the boys improved methods of raising onions, important Pabellon crop.

I first saw Mexico in February. There had been no rain since September and would be little or none until June. Thousands of acres of bleak, drab countryside stretched endlessly along the highway and revealed in their gray cracked features the ravages of the dreary dry season. In places where a little water or a well-planned irrigation system slacked the parched throats of small plots or larger acreages, citrus fruits and vegetables grew in abundance. Where there was water, there was life. Flowers blossomed. The grass was lush. Gardens grew green with vegetables, and fields of corn, beans and sugar cane gave promise of good crops. The contrast was astonishing.

The Mexican farmer always has a hard row to hoe.

Byron Spice helps Miguele Saldivar write a letter home. Miguele is learning farming and preparing for the ministry.

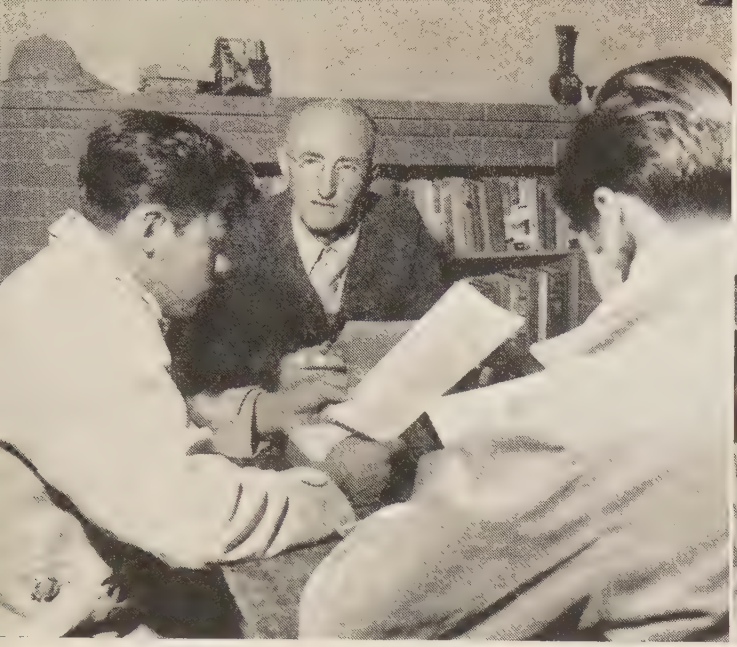
His implements are no more modern than a hoe and the row has been harder for the past three years because of almost unbroken drought. In the state of Aguascalientes where Pabellon is located, the farmer buys corn in the city at $1.80 a bushel to feed his family. Corn and beans are his daily bread. Corn was so scarce last winter that the government took action prohibiting anyone's feeding it to animals. And on March 5 the president of the republic placed 240 items on the price control list—corn, beans and rice among them. The lot of the farmer is drought and dust and high prices.

The farmer of Mexico too often drives a little burro, a scrawny horse or a hungry ox, or hitches two of them together in an oddly mated team to a plow that would be a museum piece in Illinois or Iowa. But he wants to do better. Some men were doing their spring plowing several weeks in advance of the season so that they could come to the United States to work until planting time at home.

A New Life to Those Who Want It

The Mountain-of-Light can give new life to those who want it. The staff of five missionaries is well prepared for the job. The Paul Kepples live on the farm a mile or two from Pabellon. Paul is director of the Center, supervises construction, does dozens of jobs. Ella is housekeeper, homemaker, author. Both teach in the training school. Paul Junior studies high school subjects (his mother tutoring), runs the tractor, installs plumbing in the new buildings, makes himself generally useful.

The Byron Spices and Hallie Strange live in Pabellon, a station opened in 1947. It has no organized church but there were 32 in Sunday school on February 11. The attendance in the young people's meeting was 35 that day. And the Women's Society had a dozen or more at their meeting later in the week. The Kepples, Miss Strange and the Spices preach, teach, sing, sponsor youth groups and cooperate in other ways with the Mexican pastor and the lay leaders.



Paul Kepple is giving a lesson to Jose Hernandez and Miguele Saldivar. Both are preparing for the rural ministry. At the right Mr. Kepple looks at some new construction at the farm where practical knowledge is taught as part of Christian life.

Marjorie Spice gives piano lessons. Byron is the station photographer. Hallie Strange presides over *Casa de Hogar* where ten public school girls—nearly all from rural districts—have a happy Christian home. They learn to cook, to sew, to care for their rooms, to sing, to play the organ, to live peaceably together, and to know God.

Preparation for Christian Service

Byron Spice manages the 100-acre farm and teaches agriculture in the training school. Under the wise guidance of the Kepples, the boys in this school are preparing for full-time Christian service. Five have finished the first six grades in public school and two have completed two years of high school. These seven are in the school at the Center but the other two or three attend the town school until they finish the sixth grade. Then they, too, will give full time to the studies in the training school—Spanish grammar and literature, mathematics, history, English, music, agriculture, Bible, public speaking, the care of a parish, and two hours of farm work per day.

The boys learn to drive the tractor and to operate modern farm implements. But they also drive burros, oxen and horses hitched to simple tools such as their parents and future parishioners use. They learn the value of fertilizers, of crop rotation, of multiple crops —they have helped Byron plant 39 varieties of wheat, oats and barley—of irrigation.

They already know how precious water is for some of them have carried the family supply for miles. Its scarcity has given rise to the saying in Zacatecas that the family bathes on the stairway. They are deeply interested in the five connecting shallow wells (10-15 feet) that were dug recently and now provide water for six acres; and the farm's one-seventh interest in a deep, very costly well that irrigates six to seven acres on another part of the farm. They may some day share in the thrill of solving the irrigation problems for the remaining acreage there and for other farms everywhere.

Here farm-bred boys and girls receive training in a setting that should make them eager and proud to serve in rural parishes when they finish the course. Thus this Center ministers to Mexico at the points of its most profound need: (1) rural reconstruction, social and economic, (2) the education of youth, and (3) a saving knowledge of Christ. As the church, the farm and the school develop side by side, the program will always be Christ-centered.

Byron Spice and Miss Hallie Strange talk as Byron prepares to take gas tanks to the city of Aguascalientes for refill.

Three-pronged Peace Offensive

The United States Must Meet Its Moral Requirements to Keep the Peace

IN Washington Cathedral in the nation's capital, O. Frederick Nolde spoke early this year in a special service for members of the Eighty-second Congress. Dr. Nolde, director of the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council, examined the contemporary scene, which he called "a world-wide revolution," to see what is required of the United States.

Dr. Nolde

He asked of this nation the same question that the Prophet Micah addressed to the people of Israel: "What doth the Lord require of thee?" In order that the prophet's words, "to do justly, and to love mercy, and to walk humbly with Thy God," might be concretely related to present needs, Dr. Nolde proposed that:

"The people of the United States and their representatives in government are called upon to manifest a dignified humility, born of purposeful strength and not of weakness, dedicated to the service of all men in building economically healthy and morally free societies, and committed to the peaceful solution of world problems through international cooperation under the United Nations."

While Christian idealists are loath to compromise with any form of evil, Dr. Nolde is of the opinion that the battle for peace must be fought through in the context of an imperfect and evil world. As a three-pronged peace offensive, the churchman stated:

1. "Our military strength must be sincerely and steadfastly devoted to the cause of peace.

2. "In opposing totalitarian communism we must willingly constitute ourselves a continuing servant of the world in helping to build economically healthy and morally free societies.

3. "We must steadfastly seek such avenues of negotiation as will command the confidence of our allies and give to those who oppose us every opportunity for the just settlement of outstanding issues."

In the face of the present national effort to build a gigantic military establishment, Dr. Nolde warned that on "moral grounds, participation in military preparations ought to be measured by the sincerity with which the following six commitments are made and the fidelity with which they are honored in practice.

1. "We must not be the instrumentality of starting war—now or in the future, openly or under the wicked pretense of self-righteousness. If war should come . . . it must be irrevocably thrust upon us by others . . . and every alternative . . . which our interpretation of God's will for man can entertain must first have been honestly explored.

2. "We must keep military measures at every point to the absolute minimum. . . . Those who resist the decisions of the United Nations should be denied the comfort and assurance of a pledge not to resort to drastic measures if their actions leave no reasonable alternative. At the same time, the hysteria which calls for the use of atomic bombs without full account of attending moral and political consequences must be curbed in season and out of season. All share in this responsibility to preserve calm determination—government officials, press and radio, as well as people in every walk of life.

3. "We must invite and encourage the use of the United Nations Peace Observation Commission at every potential danger spot throughout the world to deter aggression or to identify the aggressor when it occurs. . . .

4. "In determining when military action shall be taken, we must accept a moral judgment to the extent that it is reflected by majority opinion in the United Nations. One hopeful factor in the United Nations decision to recommend military measures against aggression by North Korea was the emergency for the first time in history of international police action, imperfect though that recognizedly was. That new factor must be retained and improved. The day when any one country has the right by itself to declare war on another is past.

5. "We must accept as a provisional goal a sufficient balance of military power-in-being to permit the peaceful competition of conflicting ideologies. Such a situation would be obviously precarious. Nevertheless, as an intermediate objective of military preparations, its preference to war justifies the risk.

6. "We must work toward the ultimate objective—now and continuingly—of bringing all national armaments under international regulation and control. The United Nations has voted to merge its approaches to the international control of conventional and atomic weapons. It is not fantastic to hold that the futility of a progressively accelerated armaments race may at some point convince all parties that international jurisdiction is the only solution. At all events the effort must be made."

Only with such "restraints and directives" does Dr. Nolde see any "unity of American people in support of a military program" such as we now are in the process of developing. Having met the moral requirements involved in so huge a military undertaking, the United States can proceed to do those more constructive things necessary to a better world.

In closing Dr. Nolde enjoined Christians throughout the world to pray together the prayer of the World Council of Churches:

Almighty God our heavenly Father, guide, we beseech Thee, the nations of the world into the way of justice and truth and establish among them that peace which is the fruit of righteousness, through Jesus Christ our Lord. Amen.

Asia Views American Policy

Understanding Comes from Walking in the Other Man's Shoes

By JOHN C. BENNETT*

Dr. Bennett

IT is something of a shock to return to America from Asia and find people thinking of the world struggle almost exclusively in military terms. Here the one question that seems to be important is: how many divisions will we need to meet the threat of world communism? In Asia, especially in India, of far more significance is the question: what is the alternative to communism?

I do not deny that both questions are important. There is a danger that world communism will be tempted to use military force to extend its power from country to country as it tried to do in the case of South Korea. There is even danger that if America is not strong the Soviet Union may be tempted to attack this country directly as the chief center of power in the non-Communist world. But we have become so obsessed with these dangers that we may forget the fact that the chief power of communism is not military power at all. It is the power that comes from its capacity to convince many people that it has the only program that can solve their country's desperate problems. How many must it convince? Only a well-organized minority needs to be fully convinced but there must be a very widespread feeling that since everything else has failed communism should be given a chance. Outside military power may come in to clinch the matter but it is secondary to the power based upon the possession of a program that seems to be relevant to the needs of a country. No amount of military power in our hands can of itself prevent the spread of communism in Asia today.

Greatest Free Country in Asia

India, the greatest free country in Asia, does not have a strong Communist movement at the present time. In fact communism has lost rather than gained influence in that country in the past few years. There is however a very widespread fatalism about communism in India. People feel that the problems of India are so desperate, especially the problems of poverty, feudal landlordism and political corruption, that only a movement which combines a radical program with a method of gaining the political power to put that program into effect will be adequate and many of them see no such movement on the horizon except communism.

I always attempted to counteract this fatalism but I had to admit the depth and difficulty of the problems and I had to admit that I did not see an alternative to communism emerging. I stressed the degree of uncertainty concerning the capacity of communism to deliver India from poverty and the cost in terms of other values to a nation that becomes subject to this most efficient form of totalitarianism.

If communism moves into India, it will not be because of a Chinese army at the borders and it will not be because of mistakes in the State Department. It will be because of the needs of multitudes that no one else has met and because of deep frustration that stems from the helplessness of government to make the necessary changes when its agents are corrupt. If we think that we can prevent the spread of communism by military power alone we are sure to neglect the effort to help countries that are threatened by communism to find an alternative.

Force Is Not Enough

There is one form of our present preoccupation with military power which is a special danger. It is the tendency in some circles to assume that we should make a frontal attack upon Russia or China. It is one thing to use military force to prevent the Communists from extending their power from one country to another. That is the meaning of the action of the United Nations in Korea and it is justified. But it is a colossal mistake to go beyond that and attempt by armed force to destroy communism where it is already established.

I believe that any such frontal attack by military force upon communism in Russia or China would be a mistake for the following reasons:

(1) It would be a venture beyond the limits of American power. America must not act as though she were God.

(2) It would go very far to destroy any moral authority we may have left in Asia. It would prevent us from getting such moral authority back where we have lost it. A direct attack on Asia by America would be regarded as proof that America is now the great imperialist power. We must remember that Asia has been fighting imperialism for generations, that in this fight there is a good deal of Asian solidarity, that America is already deeply feared (irrationally feared, it may be) on the assumption that the power of a capitalistic country must be used imperialistically. Communist slogans make the most of that last point but it is believed far beyond Communist circles.

(3) The policy of a frontal attack on Russia or China, if it became clearly known as the policy of this nation, might tempt Russia to begin a preventive war. There is still a chance that Russia will not risk general war in order to extend communism. One

*Dr. Bennett is professor of Christian theology and ethics in Union Theological Seminary. He recently returned from a trip to India. This article appeared in **Christianity and Crisis**, March 5, 1951, and is printed here by permission of the author who is a member of the editorial board of that Journal.

reason is that other methods have so far proved to be effective. She may be convinced that war is inevitable in the end because of her dogma about the expected behavior of capitalistic countries. But that kind of conviction might still not lead to a preventive war on her part especially in view of her confidence, also a matter of communistic dogma, that capitalistic countries are sure to grow weaker in the end because of the internal contradictions of capitalism. But if Russia became convinced that we plan the destruction of communism in Russia on evidence that we supply in abundant measure, she might decide on a preventive war.

(4) Even if we were to defeat Russia and China, the problem of an alternative to communism would remain. What would we do next to help the world to solve the problems that drive people to communism, problems made far worse by the destructiveness and the misery of war?

We must take into account both the limits to what military power can accomplish and some of the Asiatic intangibles which we generally ignore.

America May Become Morally Isolated

I am very much afraid that America may become morally isolated. To most of the non-Communist world we already seem reckless and intransigent, too ready to take risks which in fact are greater risks to other nations than to ourselves. I do not deny that some of the criticism of America is the result of wishful thinking about China. But this criticism does stem in part from a clearer recognition in other countries of what has been said in this article about the limits of the military approach to communism. The countries that imagine themselves as the battlefield in a third world war quite naturally see some things more clearly than we do. Such a general war might do far more to create the conditions making for totalitarianism than it would to preserve areas of freedom in the world, no matter who wins the victory. We can hardly blame any nation for thinking many times before choosing to be rescued from communism as South Korea is being rescued at this moment.

There is also in the criticism of America a suspicion that while there may be much logic in what we advocate concerning China, it may miss actual possibilities in the situation. Is it not possible for us to create external situations which will magnify the conflict of interests between China and Russia? Up until now we have done everything, as though by intention, to drive China and Russia more closely together. Cannot we begin to reverse this process?

I fear that if the present trend continues America will have no friends who really believe in our policy except perhaps Spain, South Africa and Formosa. We are in danger of alienating the whole non-Communist world with which we have natural moral and spiritual ties. Cannot we open our national mind a little on the assumption that we have no monopoly on wisdom? We should be thankful for the fact that we are committed to the United Nations and that through its discussions we may be protected from our own blindness to essential aspects of the world struggle.

Chinese Christians Carry On

(Continued from page 6)

this subordination to the party and the suspicious spying on each other. They much prefer the warm, friendly, cooperative fellowship of Christian groups. This returning to the fold would probably be greater but for the fact that the Korean war has given Communists a patriotic appeal which has again won many young people to their cause in China.

Continuing Fellowship with Chinese Christians

As we left China, the Chinese Christians said to us, "Now the only contact we can have is to pray for each other." They asked us not even to write to them because receiving letters from Americans would arouse suspicion and endanger them. Funds are also cut off at the request of the Peking government. So at present the best thing we can do is to pray for them, realizing that they, too, are praying for us.

During these last few months as they and we faced difficulties together, we have experienced a very much deeper and richer fellowship with these Chinese Christian brethren than ever before. We look back with gratitude that we stayed these two years. We feel that during that time we were able to help our Chinese Christian co-workers so deepen the life of the church and organize it that they could carry on alone until direct contact can again be open across the Pacific.

In addition to prayers, during this time that we cannot send missionaries or funds to the Church in China, The United Christian Missionary Society here in America should build up a "China Reserve Fund" so that as needy projects arise for Chinese Christians here in America or in other places they can be financed immediately. The main purpose of the reserve fund, however, will be to make available funds to do the things that need to be done quickly when contact with the churches of the Disciples of Christ in China can be renewed.

Spiritually Ready to Carry On

At that moment we should be spiritually ready to extend to them the hand of Christian world fellowship and aid them in carrying on the work of their church in whatever way they wish. The kind of help given them should depend on their initiative. They may want us to send two or three American church leaders to discuss future plans with them. They may want us to bring some of their leaders to America to help renew fellowship and understanding. They may want us to send missionaries to help them. They may want us to bring some of their pastors, teachers and other workers to secure refresher courses. They may want us to help some of their Chinese Christian leaders and young people to catch up on the lag in advanced university training.

Meanwhile, the hymn sung by Chinese friends as we left China expresses the spirit which animates Disciple brethren on both sides of the Pacific:

"Blest be the tie that binds our hearts
in Christian love,
A fellowship of kindred hearts is like
to that above."

The Indian Church Moves Ahead

Surguja Calls the Christians of the India Mission as Macedonia Called Paul

By DONALD F. WEST*

THE old map of India held a familiar and beloved pattern before the missionary-minded churches of the Disciples of Christ—the outline of the Central Provinces. Midway between the famous cities of Bombay and Calcutta on the east and west axis, and between Delhi and Madras, north to south, the Central Provinces have been the locale of the historic India Mission.

The recent revolution in the government of India, bringing freedom, self-government and sudden world prominence to this new but huge Asian power, has thrust new opportunities before the Mission in the "Madhya Pradesh," as the Central Provinces are now called (pronounced Mud-ya Prudaysh). The beautiful new maps of "India under the new constitution" not only show the two new portions labeled "Pakistan" on the extreme east and west; they show also an enlarged area comprising the Madhya Pradesh.

To the north and east the former native states of Korea, Surguja, Jashpur and Udaipur are now absorbed into the area formerly known as the Central Provinces. In particular Surguja (and possibly Udaipur) loom up as exciting territory "white unto the harvest" of missionary cultivation.

It is possible that this strange new name, which sticks readily in the memory, may take its place along with such impelling names as Bolenge, Batang, Hofei, Akita, Damoh, Asuncion and others if Surguja elicits a fruitful mission. For many years families connected with Disciple work near Kotmi, on the former border of Surguja State, would go and come across the provincial boundary into the native state of Surguja, where the ruler strictly prohibited missionary endeavor, forbidding the stationing of evangelists, doctors, teachers or pastors, or the erection of mission properties.

A Challenge to Christianity

Dr. Donald A. McGavran, missionary of The United Christian Missionary Society who penetrated this new area on an early reconnaissance, describes it as "one of the tightest closed areas of the world from the point of view of the spread of the Christian church. . . . Christians coming in for a visit had to promise not to preach."

The same challenging proximity to this virgin territory has been the experience of representatives of

*Mr. West is executive secretary for the department of India and the Philippines of The United Christian Missionary Society.

the British Churches of Christ on the opposite border of Surguja in Palamau State, where eager missionaries for years have yearned to enter Surguja to minister to friends and relatives of native Christians within the fellowship of their mission.

It has been estimated that up to 1,000 families of the Uraons (pronounced Oo-rowns), the natives of Surguja, would be amenable to the ministries of a well-planned missionary advance, from the British side alone. Explorations are being conducted by several of the India staff from the American Disciple mission center of Kotmi, notably by Dr. McGavran, Dr. Kenneth Bonham and Franklin White.

Great Spiritual Hunger

In spite of extremely rugged terrain and the necessity of coping with amazingly primitive conditions, it is believed that the mission would prosper greatly, since the new freedom to approach the recently opened area coincides with the great spiritual hunger among the Uraon people, who are not Hindu but animist in their religious outlook and practice. This is regarded as a much more accessible religious field than those where Hinduism or Islam have pre-formed the religious outlook of both individuals and groups, so that acceptance of Christ involves a difficult transition from a more mature faith. In other words, those practicing an animistic faith have less to unlearn in adopting the Christian faith.

Veteran and younger leaders alike in the India Mission have been impatient to enter this new territory in the name of Christ. Such an advance has appealed also to the constituent bodies comprising the National Christian Council of India, whose committees have actively explored possibilities of moving into beckoning territory. At length it has seemed wise to "spy out the land" if not to establish an initial program within Surguja itself.

Kotmi Is the Base

The recent convention of the India Mission and Churches acted to send L. Franklin White and a team of native workers into this new field on an exploratory basis. Using Kotmi as a base, they will study the possibilities for work, do preliminary work in the Uraon language, and report back to the Convention to be held next February. Funds have been set apart for the balance of this year, and are earmarked already in next year's budget.

Three aspects of this new venture are particularly intriguing.

First, it is a project of the National Christian Council of India, with the Disciple Mission serving as the agent for several church bodies. This is a thrilling application of union incentives and techniques. The Surguja venture should symbolize the experience of united work and shared planning, sacrifice, struggle and, God willing, victory on behalf of the total body of Christ. Our workers in India, both missionaries and nationals, are thoroughly committed to the principles and practices of united work; in this undertaking there is no consciousness of sectarian exclusiveness, but rather, of representing all cooperating groups.

The second auspicious feature of the Surguja move is the fellowship of India, American and British churches in their united support of the new venture. For many years this has been a shared dream. Missionaries under American and British mission agencies have kept the subject alive in urgent conferences and prayerful correspondence. It would appear that new and compelling opportunities for joint efforts and ever closer fellowship are at hand.

New Fellowship

The yoking together of British and American endeavors in Thailand brings a new degree of fellowship to an already cordial bond. Whether an outright pooling of efforts or a correlation of separate but simultaneous and sympathetic approaches becomes the pattern of advance none can say. In any event, representatives on the field and sponsoring bodies in India, Britain and America obey a common command and enjoy the exhilaration of a significant outreach.

Advance Is the Watchword

The third and most potent feature of the Surguja adventure is its spiritual compulsion. The very straightened condition of the India Mission as to resources of both personnel and funds has put the elements of risk and daring into the plan. In his report of the recent convention to the foreign division of The United Christian Missionary Society, Kenneth Potee, secretary-treasurer of the India Mission, writes:

"I must confess that the sensible thing to do is what has been done ever since our *Survey of Service* in 1926—in view of shortened missionary personnel and budget, to draw our boundaries in closer. On the contrary we proposed even in the face of the next two or three years when our missionary number is going to be less than in the last thirty years, to expand our field. We believe that it is God's will, so far as we can understand this will. Now my problem, backed by the prayers of my mission in India, is to convince you folk that 'advance is the watchword.' "

A review of recent reports and personal letters, brought into three-dimensional focus by conversation with several India missionaries on furlough, reveals how deeply the whole future prospect of our India work is bound up with Surguja. Much time, effort, personal gifts and prayer guided by study of New Testament missionary experience have been invested in this venture.

Pray for the "Growing Edge"

Our churches in America may well alert themselves to match the mood of our colleagues in India. What if the spirit which guided Paul on his journeys is using the sensitive conscience of these churches in India to see a great new development in this latter-day Macedonia, from which a call now comes with such urgency?

As the new work is surveyed, in preparation for more mature planning, we who are partners on the American side should watch and pray, believing in veteran experience as the organ of spiritual judgment, and sharing this "growing edge" of what may prove to be a dynamic and fruitful endeavor.

—Three Lions

The Church Must Lead

Rural Churches Should Plan to Meet Our Country's Needs

By EDWARD D. HAMNER*

AN agricultural revolution is taking place in the United States, and the church is lagging instead of leading. The material aspects of rural life have undergone extensive improvement in recent decades. Leadership in this movement, with few exceptions, has come from government agencies and schools rather than from the church.

As a result, Carl C. Taylor of the United States Department of Agriculture has observed that "the one basic trend" in rural life "is the consistent trend toward secularization of what we think and do." He adds, "We even buy our security from giant life insurance companies, rebuy our farms each generation, barter away our folk values for money values, and measure our standards of living by the gadgets we can buy."

Country Life Commission

In 1908 President Theodore Roosevelt appointed a Country Life Commission to investigate our apparently "sick" rural culture, and propose remedies. Liberty Hyde Bailey in a letter to the President wrote, "Whatever will serve to prepare country children for life on the farm, and whatever will brighten home life in the country and make it richer and more attractive for the mothers, wives and daughters of farmers, should be done promptly, thoroughly and gladly."

As a member of the Country Life Commission, Professor Bailey and other men of high caliber proposed remedies for the illness of our rural society.

This commission reported that "in the last analysis the country life problem is a moral problem," that "in the best development of the individual the great motives and results are religious and spiritual," and that "from the pure sociological point of view the church is fundamentally a necessary institution in country life."

It is recommended that *the church "must take a larger leadership as an institution, and through its pastors in the social reorganization of rural life."*

The Church Has Been Lagging

But the church has been lagging instead of leading. After more than four decades, we look back upon the rural revolution which has now become a tremendous social movement, and find the church, not at the center where it belongs, but too often not even concerned except to carry on a traditional program in competition with other churches. At times more effort is directed against other churches (or "to hold our own") than for the Christianizing of our rural culture.

Due principally to the leadership of our governmental agencies—the department of agriculture, and such various special rural agencies as the land-grant colleges, the Agricultural Extension Service, and the Soil Conservation Service—tremendous changes have taken place in rural life. The material aspects of rural life have been vastly improved. Per-acre yields of most crops are higher, due to improved varieties, better methods of farming, and other technological changes.

Farm income is up, partly because of these technological advances, and partly because of the subsidy and parity programs. Labor-saving machinery not only produces higher net incomes, but relieves much farm drudgery. The TVA and REA have brought electricity to a majority of farms so that the so-called "conveniences" are becoming common. The electric pump has made the bathroom possible, as well as

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running water in the kitchen and the barn. The electric stove, refrigerator and deep freeze are increasingly available.

The "conveniences" enable the farm family to sleep later, but have they improved their religious life? Soil conservation is advocated for its economic value, but is it taught as a moral obligation for the benefit of coming generations? With good roads, modern cars, radios and television sets, daily mail delivery, school busses and a host of other improvements, rural life *is* changed. But in the mad materialistic scramble for the gadgets and with his willingness to "get what is being passed out," the farmer exhibits a sad lack of Christian morality.

Schools Are Greatly Improved

The schools are also greatly improved. Consolidated schools have brought better buildings and equipment, usually better-trained teachers, a more varied curriculum—especially with agriculture for high school boys and homemaking for high school girls.

But the church too often lags far behind. The county agent and the home demonstration agent are listened to with respect. But the religious leaders are not expected to know anything about community welfare for we have set a pattern of conduct within the orb of "religion" which leaves out the everyday life of the rural people.

In fact, the great majority of rural churches do not even have resident ministers. Most rural churches depend on part-time absentee leadership which must be concerned, while they are in the rural community, only with the essentials of church operation.

Churches Need Improvement

Churches have made less progress in self-improvement than the schools. Buildings are commonly inadequate for a fully rounded program. Teaching methods are often generations behind the time. Youth programs are reaching comparatively few youth and are often trivial in their constructive ministry to the needs of youth.

The church has initiated and is supporting some excellent rural programs on the mission field—in Mexico, India, Africa, China, South America—but neglecting the home base. "These things ye ought to have done, and not to have left the other undone."

It is a sad story, but it need not be this way.

We can change it. There are definite things that can be done by local churches, and the brotherhood of Disciples, whereby the church may take its rightful place in rural leadership. In isolated cases the local church is doing a good job.

Disciples have made a beginning in rural planning through the Home and State Missions Planning Council, and in action through the department of church development and evangelism of The United Christian Missionary Society. Some of our schools are working at the job. But as a whole, we have done far too little.

We *could* do these things:

1. The great majority of our churches *could* have a pastoral ministry. Many could support a full-time program alone. But where this is impossible the "pastoral unity plan" offers a way to have a minister giving his service to a group of near-by churches among which he lives.

2. We *could* train leaders for the specialized work of the rural church. The time has come for us to grow up, and quit fooling ourselves by assuming that a general course of study will fit a man for any type of ministry. Much of our practical theology has been specialized in that it has been pointed toward the city church. We must also prepare men who understand our rural problems, needs and methods and are prepared to give vital leadership to our rural communities.

3. We *could* change our attitude so that we would not dook down upon our rural ministers and brand them as failures because they choose a rural ministry. Disciples are to some degree "rural-conscious," but we are not "rural-minded." We know there is a rural problem but we are not aware of its solution.

It Is Also an Urban Problem

In fact, the so-called rural problem is actually an *urban* problem. The urban church needs to get over thinking that it deserves the best preachers (because it can pay a higher price—putting the gospel on the auction block)! It needs to awaken to the fact that half its members, or prospects, were reared in the rural community, and that the kind of church the rural community has affects the urban church profoundly. When the urban church gets the right view of the problem and quits forcing the rural church into an inferior position, psychologically as well as economically, the rural church can have the leadership it needs.

4. The individual rural church *could,* also, raise its vision. With a better stewardship it *could* support a resident minister, or, if it were willing to work with other near-by churches it could form a pastoral unity. If it would forsake the worldly psychology of success (written $ucce$$) and seek to be both a spiritual and a service institution, instead of trying to keep up with or ahead of its denominational competitors, it could give worthy leadership to the community.

If the church would have a *rural* program planned to meet rural needs instead of trying to duplicate the organization and methods of city churches, which were planned to meet urban needs, it would give much more worthy leadership to its community.

The trend *is* toward secularization in rural life. The trend is materialistic. It is disturbing to realize that with more church members in the United States than ever before, with ever-mounting church budgets, great crusades and religious prosperity, we should have a materialistic society developing.

Only the church can stop this trend. But first the trend must be stopped in the church itself. A dedicated —a consecrated—church, rural and urban, can give Christian leadership to our social order. If we do not, our beloved America will go the way of Italy, and Germany, and Japan, to materialistic nationalism and to ruin.

Since rural life is so basic to our civilization, it is high time we changed our attitudes and gave more than lip service to the building of a Christian rural society.

—RNS Photo

Middle East Propaganda Tussle

Christians Can Help Make a Happier Palestine if They Will Take Thought for All Its People

By KARL BAEHR*

THE propaganda tussle between the Arab states and Israel continues. But an increasing number of Christians, after a brief study of the situation confronting Jews and Arabs in the Middle East, return to issue "non-partisan" statements. They seem thus not to stand with either party in the conflict.

Recently a Christian leader of a major denomination returned from such a trip and characterized Israel as an "immoral miracle." While he had no compliments to hand to the Arab governments and while he contended that Arab leaders deal neither wisely nor generously with their refugees or with their people as a whole, he nevertheless leveled his severest criticisms at Israel.

It is not difficult to see how and why this Christian came to label Israel an "immoral miracle." It is pointless to be harsh with the cleric who issued the statement. His motives were the best. Paramount in his mind, I am sure, was his desire to be "objective" or "neutral" in the face of controversy.

This is the way his research probably proceeded:

He went first to the new state of Israel. There he saw the exciting development of a new nation. Everywhere there was building. Nothing appeared too difficult. The most forbidding areas of land were being tackled by pioneer youth determined to make every possible foot of ground fertile and productive.

He saw thousands of Jewish refugees from Europe and from the Moslem lands being received and given tender care. None were too old or too sick—physically or psychologically—to be rescued, to be given the peace and love found in Israel. He saw the minority peoples (Arabs, Druses, etc.) of Israel hard at work side by side with Jews. He learned that the minority peoples vote in the elections and are represented in the Knesset, the Israel Parliament. He discovered in Israel a modern democratic state with religious freedom for Moslems and Christians.

His reaction to all this creativity and progress was positive. Here he saw disturbed personalities restored to health by healing love. Here he beheld a barren land redeemed by the sheer will and boundless energy of a once oppressed people. He concluded, therefore, as many others have: "This is a miracle!"

Then he went through the Mandelbaum Gate into the Old City of Jerusalem, now a part of the Hashimite Kingdom of Jordan. There he began another form of education. His educators were an impressive group—Christian missionaries, American educators, Arab leaders and civic figures, even American consular officials. Here is a summary of what he must have heard:

"For every Jew Israel has taken in, an Arab has been displaced. The Jews," so the story went, "are establishing a racist state; the victims of Hitler have become his imitators."

"The Jews of Israel," it was contended, "are responsible for the Arab refugee problem."

"The Arabs fled," it was declared, "because the 'Fighters for Freedom,' a Jewish terrorist group, mur-

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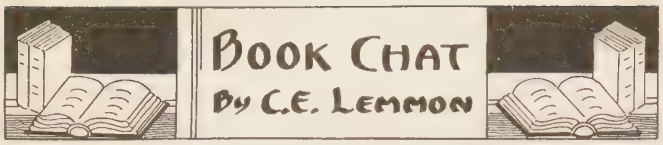
*Mr. Baehr is executive secretary of the American Christian Palestine Committee.



THOSE of us interested in the ecumenical movement deeply regret a divisive organization parallel to the National Council called the National Association of Evangelicals. This group has sponsored a new book, *Christian Education in a Democracy,* by Frank E. Gaebelein which can't quite be shrugged off as inconsequential. The author is a good scholar and shows himself well acquainted with the growing body of literature in the field. He is a conservative in theology and approaches the teaching of religion in America from an exclusively evangelical basis. But there is one suggestion in the book which this writer considers deplorable. The author notes the rapid growth of Bible Institutes and so-called Bible Colleges and accepts the fact that these institutions do not qualify for accreditation by the regular accrediting agencies. He proposes therefore a special accrediting agency to regularize these Bible Colleges—but at a level below the regular standard colleges. He proposes to spread ministerial training at a level qualitatively below our now standard Theological Seminaries. At a time when the training of ministers needs to be more demanding he suggests a ministerial training program qualitatively below that offered to other professions such as the law or medicine or journalism or teaching.

STANLEY I. Stuber's volume, *Public Relations Manual for Churches,* is a high-minded and commonsense treatment of a tricky topic. There is nothing more dangerous to a church or preacher than publicity if wrongly conceived. There are few things more important to a church or a minister than good public relations in one's own community. It is surely legitimate to give thoughtful attention to this problem.

Dr. Stuber pleads for integrity in building these public relations up on a foundation of true merit. He is down-to-earth in his discussions of printed material, personal letters, press, radio and television relationships, and ministerial conduct. His advice to preachers on their associations with service clubs, public schools and community life is all good. This is an unusually useful and well-organized work.

WELDON Crossland writes on *A Planned Program for the Local Church* out of his successful experience as the pastor of a large church. He is quite explicit on the hows of planning, especially on an annual basis. He suggests methods of planning a year's program of preaching, how to provide for worship for all the people, how to improve the church school, increase giving, develop lay leadership and expand the missionary and service program of the church. Books like this, together with the aids furnished by the various denominational headquarters, should be of great help to the average church in outlining its work.

ONE of the problems of the preacher, especially if he has a long pastorate, is the recurrence of the special days. It is not too difficult to preach two or three years on the Christian Home, but after twenty years or so, one's resourcefulness on the recurrence of Christian Family Sunday begins to run rather thin. It

(*Continued on page* 40)

To Beg—Borrow—or Steal

(*Continued from page* 7)

keeping with the Christian spirit to use funds and materials, which are badly needed for other causes, merely to satisfy the pride of some congregation for a larger church than the one down the street. Some things may be nice, but unless they are necessary they should wait.

2. Lead the congregation in recognizing the need and in resolving to do something about it. It is very important that ample time be allowed for a thorough educational program that will inform the church concerning the needs and develop a Christian conscience which desires to do something about it. Any minister, or building committee, that goes ahead without securing first the sympathetic cooperation of the entire congregation is inviting disaster in the end.

3. Arrange a preliminary visit with a Church Extension staff member. He will be glad to counsel with you concerning your plans and needs, and will be able to give valuable advice. This service is available without charge.

4. Develop a building plan that will meet the need. This is important for two reasons. The building should be beautiful and worshipful. It should be efficiently planned for church school work, and all of it in keeping with the financial resources of the congregation. If possible, secure a visit from the advisory architect of the Board of Church Extension. In case this cannot be arranged, submit your plans to him for counsel and guidance.

5. Plan your building fund strategy—

(a) Estimate the cost of the project. Church Extension has available a Detailed Cost Estimate, which will be of great value in working out such an estimate.

(b) Determine the amount of money needed over and above cash on hand.

(c) In consultation with Church Extension determine the amount of time required for raising the necessary cash. It is important that a carefully set-up financial schedule be worked out as well as a building schedule, for both of these must keep together if the building program is to be carried through successfully.

(d) Limit pledge periods to not more than one year. It is much better to conduct a second or even a third effort than to take pledges extending over a period of several years.

6. Secure a guest director. Generally, outside assistance is vital to the success of such a program.

7. Allow six weeks for preparation, organization and publicity.

8. Under the direction of the guest leader organize the congregation for the effort. Responsibility will be assigned for work to be done in the fields of publicity and solicitation.

9. Follow through. The best of organization is useless unless it is worked.

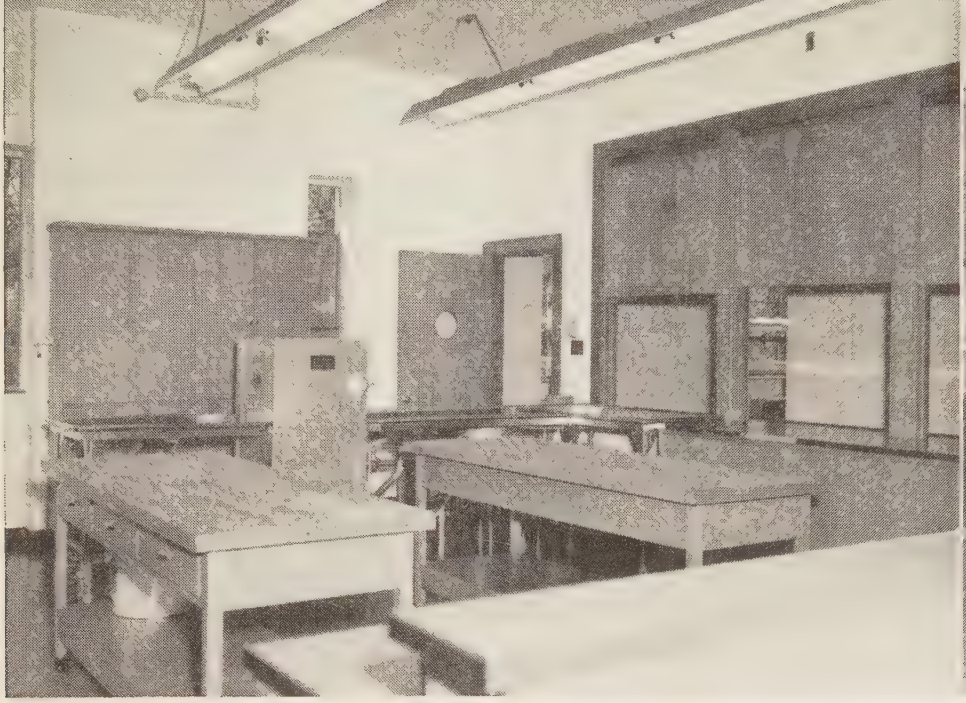
Churches all over America have discovered that, when they plan carefully, organize thoroughly, give sacrificially and work together for the advancement of the kingdom, success will crown their efforts.

First Christian Church in Jacksonville, Florida, was built in 1950 at a cost of $11,000 for full equipment. Its sanctuary seats 125.

Disciples Build New Churches

First Christian Church in Shawnee, Oklahoma, built in 1950, cost its congregation $150,000. It is fully equipped and the nave seats 320.

Central Christian Church in Wichita, Kansas, is a large church. Its building cost $700,000 in 1948. The sanctuary seats 750 people.



Planning The Church Kitchen

Church Dinners Can Be a Delight Instead of Drudgery

By CHARLES J. BETTS*

NO rules for kitchen planning fit all situations, but certain fundamental principles should be followed to make a kitchen convenient and attractive. Each process of food preparation, serving and cleaning up should be separated in such a way that no one process interferes with the other. The space should be designed so that no steps are lost from distance or interference.

The kitchen diagrams show typical layouts for three sizes of kitchens. The flow route of various portions of the kitchen activity is shown.

The food enters the kitchen through the service door and is stored in the refrigerator. Other foods are stored in the same vicinity. From the storage area the food moves to the preparation area which consists of a work space, sink and a vegetable parer. From the preparation area the uncooked items go directly to the serving counter and storage space. Those foods to be cooked move to the range area and the cook's table where they are prepared for serving from the steam table.

The cooking and preparation area is entirely separated from the serving area which consists of the dish storage, coffee urns, glass filler for water, and other items of table service. In this way a waitress can set up the tables and serve the meal without interfering with the preparation. For cafeteria-style serving the line forms at the serving-in point and passes through, following the same line the waitresses would follow.

After dinner the dirty dishes are brought in and put on the dirty dish counter. Here they are scraped and stacked where they will be washed in a three-compartment dish-washing sink or a dish-washing machine. Most state codes now require three compartments in a dish-washing sink in public institutions. The clean dishes are stored in the dish storage area ready for the waitresses to use at the next meal.

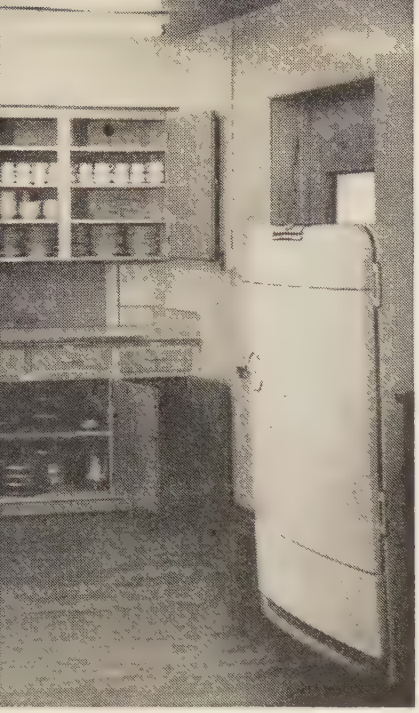
The pot or scullery sink is located near the range, so that cooking vessels can be washed separate from dishes. There should be storage space for every item of cooking gear as there may be times when the kitchen will not be used for a period, making it necessary to rewash these items before using unless they are covered. Everything in the kitchen should be stored in dust-proof cabinets.

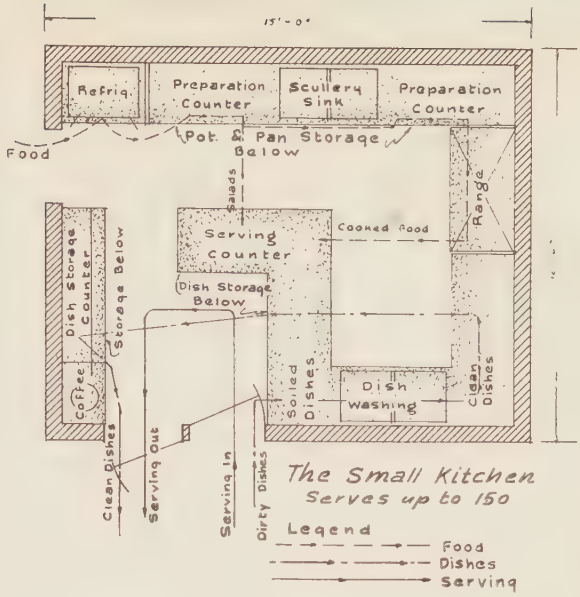
The kitchen should be well lighted, ventilated and easy to keep clean. Bright, cheerful colors mean a great deal in the attitude of the persons working in the area.

Equipment should be chosen with care and be of sufficient size and capacity to serve easily the full capacity of the dining room. If unable financially to secure all equipment at once, a master plan with a procedure of buying one unit at a time will eventually give you your dream kitchen.

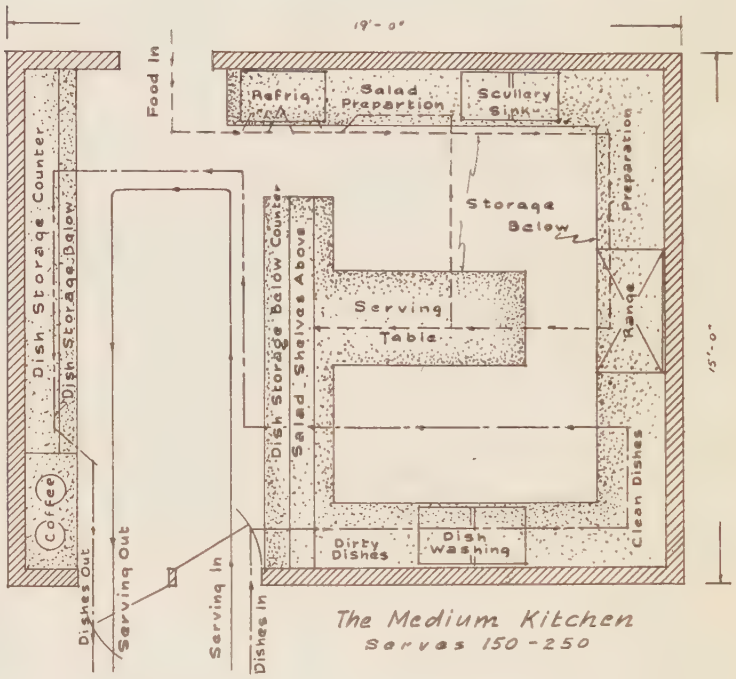
Any church can have a kitchen that invites having a church dinner. It is not necessary to have a back-breaking kitchen as something that is fixed and unchangeable. A study of the existing space and activities coupled with these recommendations will show you how your kitchen can be improved and become one that is a delight to work in.

*Mr. Betts is advisory architect in the Board of Church Extension of Disciples of Christ.



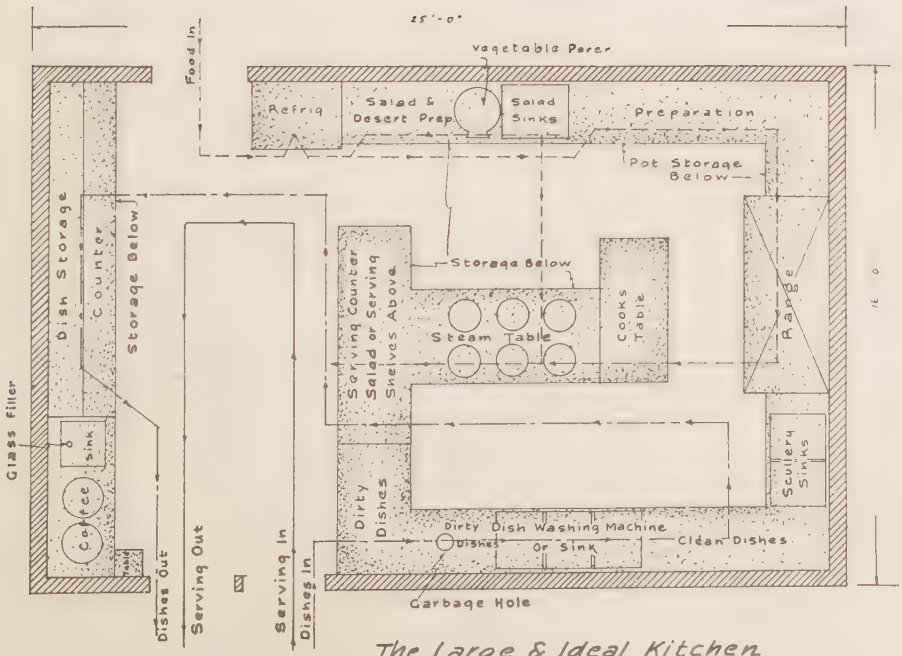


The Small Kitchen
Serves up to 150



The Medium Kitchen
Serves 150-250

At the left above is the kitchen of First Christian Church, Centralia, Illinois. At the right is one side of the kitchen of First Christian Church, Robinson, Illinois.



The Large & Ideal Kitchen
Serves 250 Up

—Drawings by CHARLES J. BETTS and E. ROGER FREY.

Middle East Propaganda Tussle

(*Continued from page* 21)

dered every man, woman and child at Deir Yassin." This tragic incident was characterized: "Hitler never sank lower."

"Israel," it was authoritatively stated, "has confiscated the property of these refugees and will not permit them to return."

These accusations and atrocity stories are a strong dose for anyone to swallow. Small wonder the Christians who have been exposed to both Israel and the Arab states are perplexed and find it difficult to reconcile their conflicting experiences! To this particular individual it seemed logical to bring the two experiences together by declaring, "Israel is indeed a miracle—but an immoral one." That great things were being done by Israel was inescapable—but, so he concluded, they were being done at the expense of the Arabs.

Israelis Have Been Building

A basic observation might have prevented his reaching such a simple solution: The Israelis have been so busy building that they have had neither the time nor the inclination to continue a verbal battle with the Arabs. Consequently, they have concentrated on showing their achievements and in defining their admirable democratic goals and aspirations.

The Arab states, on the other hand, have had less of constructive building and democratic progress to highlight. Furthermore, they are still smarting under the defeat their armies suffered at the hands of the small and inadequately armed Israel. In self-defense, therefore, they have tried to discredit Israel and to paint the most damning picture possible of the Zionists.

More Facts, Less Emotion

Furthermore, this Christian visitor would have come home with an entirely different picture of the conflict situation if the following facts had been emphasized:

a) Zionist development in Palestine resulted in a great influx of Arabs for the Arab population more than doubled in the thirty years of 1918-48. It is, therefore, not accurate to say that every Jew brought into Palestine has displaced an Arab. Furthermore, a basic Zionest principle has been that the Jews and Arabs can and must work together in redeeming Palestine. A "racist nation" has been neither preached nor created.

b) The cause of the refugee problem was first and foremost the Arab war against Israel. And there can be no doubt about who launched the war! Azzam Pasha informed the Security Council of the United Nations that the armies of the several Arab states were marching into Palestine to "restore order" and "to rescue our Arab brothers." These Arab states declared war on Israel in defiance to a United Nations Partition decision and in violation of the Charter of the United Nations they signed and are pledged to uphold.

So confident were the Arab armies of a speedy victory (they spoke of a two-week war) that they urged the Arabs of Israel to leave temporarily and return after victorious Arab armies had "driven the Jews into the sea."

British police reports of Haifa prove that Jewish authorities tried to persuade the Arabs to remain as full citizens of Israel. But the voices of both British and Arab leaders were stronger, and the Arabs fled.

c) While it is true that no one gains in the trading of atrocity stories, it must be pointed out that in the course of the war there was deplorable cruelty on both sides. There were "Jewish atrocities"; Deir Yassin is the horrible example constantly quoted. There were also Arab atrocities. First, there was the war itself out of which the subsequent tragedies resulted. Then too, the Arabs massacred all of the Jews in one of the Kfar Etzion settlements south of Jerusalem. The epithet, "Hitler never sank lower," applies with equal force to this act.

Furthermore, there was the murder of seventy-six Hadassah doctors and nurses, under the United Nations and Red Cross identification, in the Dr. Chaim Yossky convoy between Mt. Scopus and the New City of Jerusalem in April of 1948. Of profound moral significance is the fact that the Jews of Israel bitterly condemned the Deir Yassin incident, while thus far—to my knowledge—there has been no expression of penitence from the Arab world for the atrocities committed by their groups.

Israel Offers Fair Price

It is also true that Israel has taken into custody the property abandoned by the Arabs who fled Israel. But it is not true that they have confiscated those properties. Israel has repeatedly stated she will pay a fair price for the lands. This is worthy of note: *Israel's offer to pay is a course of action never before taken by a victorious power.*

It is perhaps not well known that the Arab states have confiscated considerable Jewish property. Jewish settlements and Jewish industries in the Arab section of Palestine have been taken over without any pledge to compensate Jewish owners. The government of Iraq is confiscating the property of its harrassed Jewish citizens who are now seeking refuge in Israel. Is one standard to be used to judge Jews and another to judge Arabs?

Positive Developments

Surely great care must be exercised in coming to conclusions about a situation as complex and as overcast with emotion as the Middle East conflict. Greater effort needs to be placed on reporting positive developments on both sides. Efforts on the part of the Arabs to reclaim their wasted but potentially fertile areas should be highlighted just as such programs are acclaimed by those who know Israel.

Democratic advances; industrial developments; programs to combat disease, illiteracy, child marriage and poverty—all these need to be encouraged. There is no reason why Israel and the Arab states cannot in fellowship tackle their common problems. *Humanity in the Middle East would be the victor.* Christians can, if they will, help bring about this happy condition.

Embarrassing Opportunities

By WALTER CARDWELL*

WE were sitting in a beautiful little mud chapel with walls painted white inside and out. The chapel is in a village far back in the Congo forest. About fifty back-country preachers were there for a meeting. As we spoke of the need to strengthen the churches one of the preachers said, "White man, if you would visit all of our villages regularly and teach our Christians these things we are discussing they would listen to you and we would have growing churches."

He was right, and I was embarrassed. I was embarrassed because I had to reply, "I agree with you, but until there are others to assist with the work I cannot follow that plan."

That simple story illustrates a condition that prevails on all of our Congo mission stations, and I believe in most of our mission fields. We can go beyond those areas of responsibility and say that the church in all the world today faces a wealth of opportunities which it cannot fully take advantage of because we of the church lack the vision and the faith to provide the resources. Those of us with a conscience on this matter are therefore embarrassed by these unmet opportunities.

When the door opened in Japan after the war, North America was asked to send a thousand missionaries. When I last heard a report about this situation, we had not yet reached that number. And now that communism grows stronger in Asia, don't we wish we had sent one thousand, or more, able Christian leaders to build the new Japan! And don't we wish that the church had sent her evangels far back into the interior of China several decades ago until west China and north China had been cultivated for Christ with as much planning and resources as the seacoast areas?

Here in Congo today there are about thirteen hundred Protestant missionaries. Perhaps to some people that seems a large number. But we must remember that these missionaries have to run hospitals and dispensaries, direct schools where almost 400,000 pupils are in attendance, and try to supervise and encourage the churches in over 50,000 villages. Some of this thirteen hundred must see to the erection of new buildings, the repairing of old buildings, the planting and care of the orchards and gardens, the care of machinery, the making of bricks. The field of Congo needs three thousand workers.

With the government now giving direction and aid to education, there is a new impetus for the educational work. Many of our schools could easily double their attendance. Christian schools aim a direct blow at the defeat of pagan ideas. But we must overload the budget and the staff as we try to keep the schools going. We are embarrassed by our inability to meet the educational opportunities and responsibilities today. I saw a letter recently from a Protestant boy in Stanleyville—up the Congo River 1,000 miles—who wanted next year to come to our school in Bolenge.

New legislative measures have been taken against polygamy and for the strengthening of monogamous marriage contracts. This needs to be accompanied by a wide-reaching program on the part of the church forces to educate for Christian marriage. We need to set up marriage institutes out in the large village centers and attract the Congo workmen out of their dingy mud houses into a Christian atmosphere of discussion that elevates women. Simple literature on Christian marriage and home life needs to be created. This is the heart of the effort to build a new civilization along the watery byroads of Congo.

What a challenging field of work! We are embarrassed by such opportunities, for at present we simply cannot plan to meet them.

Those who planned the Crusade for a Christian World had this feeling of embarrassment when they thought of what ought to be done over against what is being done. Those who meet regularly in Geneva or Amsterdam or New York in sessions of the World Council of Churches must have this same thought over and over.

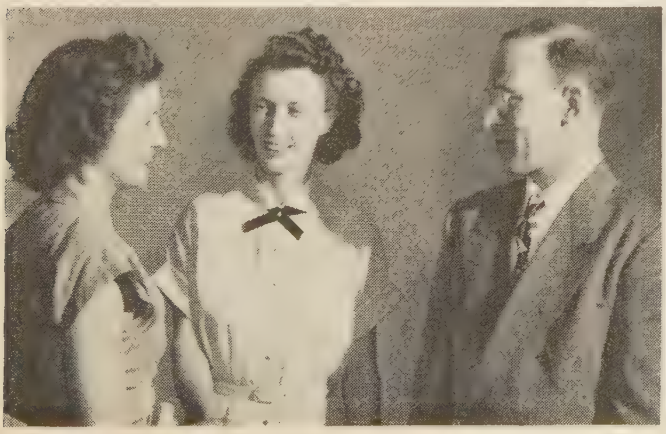
And now certain events in our world put a battery of lights on areas where we could have worked harder for a Christian victory. And we feel like praying, "God help us to rise to the opportunities in each area of our world while there is time."

*Mr. and Mrs. Cardwell are evangelistic and educational missionaries in Belgian Congo under The United Christian Missionary Society. They are stationed at Bolenge.

Dr. and Mrs. Robert Bowers (couple at left) and Mr. and Mrs. Bernard Davis (right) are warmly greeted by a missionary to Congo, Dr. Donald H. Baker, home on furlough. Dr. and Mrs. Bowers will serve as medical missionaries in Belgian Congo, and Mr. and Mrs. Davis expect to do educational work there. Both couples have twelve months more of study in Belgium.

Eight Missionaries Are Appointed *to help overcome some of the "embarrassing opportunities." Pictures on this page were made May 15 in Indianapolis when the board of trustees of The United Christian Missionary Society was in session and a commissioning service was held in Graham Chapel at the Missions Building.*

Mr. and Mrs. Lynn Keyes, commissioned as missionaries for Christian churchmanship and educational work in rural Apayao Province of northern Luzon, the Philippines, receive the good wishes of Barbara Williams (left), a missionary candidate who still has two years of preparation before going to Paraguay.



Mr. and Mrs. Evert Millard sailed soon after their appointment as missionaries to Jamaica. Mrs. James H. McCallum of China congratulates them. The Millards will have responsibilities for churchmanship and family life education on the island. They have served a Pastoral Unity in Illinois the past year.

He Is Known by His Works

M. C. Nickell Has Served Hazel Green Academy with Loyalty and Genius

By BETTY BRIDWELL*

Mr. Nickell enjoys keeping the water system in operation.

A MAN who forgets to milk the cow and who comes into social functions late because he is wedded to his job is worth getting acquainted with. But to get acquainted with Milton C. Nickell, director of building and grounds at Hazel Green Academy in Kentucky, one must talk with his friends, for he is a quiet man and never boasts of his accomplishments.

He sometimes tells people, "If you forget my name, just remember that it takes two of me to make a dime." But it would be far nearer the truth to say, "The man is worth his weight in gold."

Mr. Nickell is a native of the Hazel Green area and received his early education from the Academy. After completing his education he came back to Hazel Green to teach shop. He has remained to become the Academy's valued director of building and grounds, a stalwart citizen of the community, and the father of three fine children.

His wife, Grace, is very active in the Hazel Green Christian Church. She spends what leisure time she has making beautiful hooked rugs, but her chief concern is trying to get her husband to take necessary rest and keep himself well.

Their youngest son, Fred, has the same flair for things mechanical that his father has, but he is specializing in geology at Berea College. Susan, the daughter, and her husband, Edward Carothers, have served Disciples in the Dale Hollow Larger Parish in Tennessee and are hoping to serve as agricultural missionaries in the foreign field. Everett, the older son, is professor of physics at the University of Iowa. The Nickell children learned Christian service in their home.

James Sugioka, national director of construction and maintenance of The United Christian Missionary Society—himself an electrical engineer and highly skilled construction man—tells with relish and keen admiration of a recent feat of Mr. Nickell. Mr. Sugioka happened to be in Hazel Green when lightning struck the water pump. Investigation showed that two small shafts in the starting switch had been destroyed. Commercially made replacements could be found no closer than Bridgeport, Connecticut, or Los Angeles. Meanwhile Hazel Green Academy with its nearly two hundred residents was without water for any purpose.

Mr. Nickell carefully looked over the damaged shafts and the water pump and quietly speculated to Mr. Sugioka, "I think I can take a couple of 60-penny nails and turn these things out on the lathe." He did. With skill that only a lathe man can truly appreciate, Mr. Nickell turned out two shafts, some four inches in length, with accuracy that required one-thousandth of an inch clearance. And then once again Hazel Green had water, and life was running smoothly.

In the basement of the shop building is the heating plant installed back in 1917. It still has the original boilers. It is a high-pressure steam system and is a dangerous piece of equipment. Mr. Nickell has by some miracle kept this plant supplying heat to the enlarging building program.

Three years ago Hazel Green Academy was still getting its water supply from a cistern and the Red River. Neither source, of course, was healthful, so a 325-foot well was drilled. But the iron content of the water is so great that it has to be filtered to be usable. With the assistance of labor at Hazel Green, Mr. Nickell installed a Graver filtering system, doing the pipe fitting and welding himself. The saving in dollars and cents to the administration of Hazel Green Academy as a mission institution of The United Christian Missionary Society makes mission dollars go much further. It was this equipment that Mr. Nickell restored after the lightning struck.

Last year boys and girls from Hazel Green were trotting down the hill to get a coke or a bar of candy. Henry A. Stovall, director of the Academy, always seems to understand young people. Instead of restricting the young people's privileges, he met the need at the Academy.

An excavation was made under the school building. Cement walls were poured. The young people had their canteen at home, but to have a cooler for soft drinks for that much trade would cost six to seven hundred dollars. Mr. Stovall and Mr. Nickell did some planning and then made a trip to Lexington for sheet metal, copper tubing and a compressor.

With these raw materials for the making of a cooler, and the mechanial genius of Mr. Nickell, Hazel Green's Dugout has a cooler that holds six cases of soft drinks. And the cost was considerably less than one hundred dollars. With pride Mr. Stovall shows visitors the way students' need for wholesome recreation is met.

Mr. Nickell likes the out-of-doors. When the season is right he likes to take his fine pointers and go hunting. The problem is finding the time. He likes to show a friend a new coin trick—and he is clever at them.

But deepest of all concerns with M. C. Nickell is keeping the building and grounds of Hazel Green Academy in order and running smoothly. There often isn't the money to do what is needed, but Mr. Nickell went to Hazel Green to school. He is familiar with its motto, "Where we find a path, or make one."

This quiet workman can afford to be known by his works. They are good.

*Miss Bridwell, editorial assistant to World Call, visited Hazel Green in the early spring.

The heating plant for the Academy is housed in the basement of the industrial building.

Three China Missionaries Retire

One hundred and two years of service have been rendered Christian missions by Miss Grace Young and Dr. and Mrs. George L. Hagman. On June 30 they retired from active service with The United Christian Missionary Society.

MISS Grace Young began her service as a missionary in 1923, arriving at Batang, Tibet, on May 14, 1924. She was the only nurse in the hospital and went through uncertainties and difficulties of early days in Tibet.

Miss Young

In 1928 she returned to America. Conditions made it necessary for her to wait until 1931 to go again to Tibet. She was accompanied by Mrs. James C. Ogden. They made the dangerous journey which took from August 2 till the next March 12. Continued war made it advisable for her to go to China in August, 1932.

As a nurse Miss Young served in Hofei until American authorities in 1940 asked American women to leave China. Miss Young went to India where she became the school nurse at Woodstock, a school for missionary children. She finished her term and came home for furlough in 1946.

The next year found Miss Young back in Hofei where she served until early 1949 when she returned to the United States.

No missionary has served more faithfully and devotedly than Miss Young. She is making her home in San Francisco where she conducts a small nursing home.

Dr. and Mrs. Hagman

MANY Chinese are indebted to Dr. George L. Hagman for his skill as a surgeon. The Hagmans went to Nantungchow, China, in the fall of 1914, where he was the living spirit of the development of the hospital. At the time of its bombing in 1937, it was said to have been one of the best equipped mission hospitals in that section of China. Dr. Hagman specialized in the development of a staff and made amazing progress in medicine in this area.

Dr. Hagman's chief professional interest is in surgery. His reputation as a bone and joint surgeon spread far beyond China. The American College of Surgeons made him a Fellow and awarded him the degree of F. A. C. S. Dr. Hagman gave himself also to evangelism and the work of the church.

Mrs. Hagman was a nurse and anesthesist, and she supervised the training school and the girls' school in Nantung. They adopted two lovely Chinese girls as their daughters.

After the destruction of the Nantung Hospital by bombs in 1937, Dr. and Mrs. Hagman went to Wuhu where he was active in surgery for wounded soldiers and others. Because of ill health, he came to America in 1938. Mrs. Hagman remained another year, and then she and Barbara, the younger daughter, joined the Doctor in America. Louise, the older daughter, was in school in West China.

Dr. Hagman continued his studies and served in the New York Orthopedic and Dispensary Hospital from 1942-46. Mrs. Hagman took some work in Hunter's College, New York City. They were preparing to return to China in 1946 when Doctor Hagman developed a cardiac condition. It seemed best that he remain in America. Since 1947, Dr. Hagman has been serving as a physician at Cranbrook Schools in Bloomfield Hills, Michigan.

Dr. and Mrs. Hagman

The Hagmans have had a colorful and interesting career. They have been utterly devoted to China and her needs.

To Miss Young and to Dr. and Mrs. Hagman Disciples of Christ everywhere extend their best wishes for many years of happiness and good health.

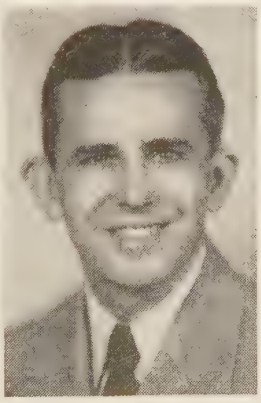
Meet the Laymen at Bethany

Campbell Home Retreat, August 10-12, Will Attract Men from All Parts of the United States. The Dollar-a-Year Men Will Be Presented.

DISCIPLE laymen plan to gather by the thousands in the Campbell Home Retreat, Bethany, West Virginia, August 10-12. The Retreat is sponsored by the department of men's work of The United Christian Missionary Society and the men of West Virginia. Men will be housed in the dormitories and fraternity houses of historic Bethany College, the school founded as Buffalo Seminary in the Alexander Campbell home in 1818.

Washington, Pennsylvania, Steubenville, Ohio, and Wheeling, West Virginia, are preparing to give accommodation to those who prefer hotels to campus life.

William H. McKinney, executive secretary of the department of men's work of the United Society, says that the program for the Retreat has been planned to give Disciple men a sense of belonging to their great heritage. Howard E. Short, distinguished professor of church history in the College of the Bible at Lexington, will present a series of lectures on Alexander Campbell. Dr. Short, a former exchange Fellow to the University of Marburg under the Institute of International Education, and later a bombing analyst during World War II, prepared the 1951 Bethany Study Course, *Doctrine and Thought of the Disciples of Christ.* Men who had read the virile approach of Dr. Short to the history of frontier religions will look forward to hearing this scholar in these intimate lectures on the "sage of Bethany."



Howard E. Short

Other speakers will be M. O. Sansbury, president of the International Convention of the Disciples of Christ; P. H. Welshimer, pastor of First Christian Church, Canton, Ohio; Walter Judd, Congressman from Minnesota; Alexander Campbell, former assistant Attorney General; and William H. McKinney. Harry Hines, president of the National Laymen's Advisory Commission, and Dr. W. H. Cramblet, president of Bethany College, will also appear before the Retreat.

Men attending the Retreat will visit the Campbell home and will see the famed study with its windows in the roof to let in only "light from above." They will walk through the cemetery where lie buried the early leaders of the Disciple brotherhood including its first missionaries.

At the Campbell Home Retreat, Disciple men can give expression in a dramatic way to the wave of interest that is growing in the laymen's movement. It is expected that this Retreat will be larger than the one last year at Cane Ridge in the heart of the Barton Stone country in Kentucky.

Men who are rallying round the simple gospel faith that inspired early Disciple leaders and is evidenced today in the ecumenical—or Christian unity—movement will want to be in Bethany, West Virginia, in August. Information can be had and reservations made by writing the department of men's work of The United Christian Missionary Society, 222 S. Downey Avenue, Indianapolis 7, Indiana.

Texas Christian University
Fort Worth, Texas

EMPLOYMENT services have been organized on the campus to assist Texas Christian University graduates in finding jobs. Business concerns all over the state are contacting the placement bureau, thereby making it possible for the graduating students to be brought into direct contact with openings available. In addition to service to the graduates, some four hundred students have obtained part-time jobs through the service during the current year.

For the second consecutive year *The Skiff*, student newspaper of T.C.U., has been awarded an all-American rating. It received 995 points out of a possible 1055. Only six other college newspapers received the top rating.

A goal of $2,500 was set for the World Student Service Fund at T.C.U. in a drive sponsored by the Student Congress. The fund serves students in the devastated countries of Europe and Asia, and is supported by UNESCO and the Association of American Colleges.

Over one hundred students and faculty members from Texas Christian are serving as regular pastors for Christian churches of Texas and surrounding states. Professor Thurman Morgan, director of ministerial students, estimates that Brite College of the Bible students serve churches within a 250-mile radius of Fort Worth.

William Woods College
Fulton, Missouri

Dr. T. T. Swearingen was inaugurated as the ninth president of William Woods College, Sunday, May 13. The principal address was given by Dr. Ernest Cadman Colwell, president of the University of Chicago. A reception was held in the Jones Hall parlors.

The first three sets of slides and the manuals for instruction on art masterpieces to be used for religious education have been delivered by Yale Divinity School to the editor and interpreter of the series, Mrs. Dura Brokaw Cockrell, a member of the staff of William Woods College. Her husband, Dr. Cockrell, was president of the college from 1924 to 1934.

Mrs. Cockrell is a former art instructor and a long-time research worker in the field. For years she has collected fine color reproductions of masterpieces of religious art. She has composed a critique and narrative of the Biblical references concerned in the art work, and has summarized this information in condensations which can be used by lecturers when showing her slides as visual aids in religious education.

Culver-Stockton College
Canton, Missouri

L. E. Ziegler was formally installed as president of Culver-Stockton College at inauguration services held May 26. President Ziegler took over his responsibilities of administration in September.

The Associated Women Students sponsored an experiment in international relations as they entertained four foreign students from another college on the Culver-Stockton campus in April. Representatives from Ecuador, The Netherlands, Germany, and England were on the campus for the weekend and lived in the women's residence. They attended all weekend activities.

Lynchburg College
Lynchburg, Virginia

More than one thousand visitors came to the campus of Lynchburg College at the time the college was host to the Virginia Academy of Science.

What About Our Teachers?

One of the distressing situations arising out of the current decline of enrollments in colleges is one affecting persons. It is estimated that some twenty-five thousand college and university teachers will not be re-elected to their institutions this coming year. About 250 of these will come from Disciple colleges.

By and large they are people who have spent long years in preparation; and now, through no fault of their own, they find their services not needed. Many of them will be lost forever from teaching, and many lost from Disciple institutions.

Some of them can render a service to the brotherhood and to the church in general in other areas. Some, but not many, might take pastorates. Some could render a valuable service in local churches as ministers of music. Some might serve as associate ministers-in-community or business managers of local churches. But most of them will have to find places of employment in business or other secular enterprises.

Paul Carpenter, minister of the Central Christian Church, Orlando, Florida, delivered the Baccalaureate Sermon; Dr. James Thomas, New Castle, Virginia, president of the board of trustees and formerly professor of the college, delivered the Commencement address. Miss Ann Montgomery, daughter of Dr. R. B. Montgomery, formerly president of Lynchburg and now president of the College of the Bible, Lexington, Kentucky, was valedictorian of the class.

The annual May Day observances centered around the theme of the American minority peoples. The contribution of each minority group to the American culture was presented, and in the finale the unity of all groups was shown.

Christian College of Georgia
Athens, Georgia

A generous layman of the Christian Church of Macon, Georgia, has agreed to complete the first floor of the Christian College dormitory provided the present building indebtedness of $35,500 is retired by November; $26,000 of this amount is already pledged.

The Christian Men of Georgia have made possible three $500 ministerial scholarships on the undergraduate level for the coming academic year.

Atlantic Christian College
Wilson, North Carolina

Lessie Lee Murray, associate professor of Education and dean of men at Atlantic Christian College, has been granted a leave of absence for the 1951-52 academic year to complete his doctorate in elementary education. He has been awarded a graduate assistantship at the University of Florida, Gainesville, Florida, and will serve in the graduate school of education this summer. He is a graduate of Atlantic Christian College and has been a member of the faculty for three years.

The largest senior class in the history of the college was graduated May 28. The speaker was Dr. Clyde A. Erwin of Raleigh.

Degrees were conferred upon 123 seniors representing 28 North Carolina counties and four states. Of the 123 seniors graduating, 36 are veterans of World War II.

The new dormitory for girls and the new library building were dedicated Sunday, May 27, with Dr. Cecil A. Jarman of Wilson, N. C., as principal speaker. Baccalaureate services were held in Howard Chapel Sunday evening, with Dr. George F. Cuthrell, minister at Dunn and president of the North Carolina Convention, giving the address. Graduating seniors and their parents were honored at a reception given by the faculty following the baccalaureate service.

Bethany College
Bethany, West Virginia

Bethany College has recently released a report on five years in its ministerial training program. In that time one hundred and fifty candidates for full-time Christian service have been assisted in their education to an amount of nearly $115,000. Over $89,000 has been granted in scholarships

and grants-in-aid, and over $25,000 has been given in student employment.

Eight students have graduated and are now in pastorates. This number is low because the college urges all graduates to go on to a seminary or graduate school after completing their work at Bethany.

Twenty-five graduates are now in seminaries, and fifty-nine students are currently enrolled in the program at the college. Nearly eighty per cent of the financial aid given has gone to these eighty-two students.

For one reason or another, the others dropped out of the program. The assistance they have received becomes an obligation owed by them to the student loan fund.

The program is a joint one of the college and the churches in the area. The churches have contributed one half the money given in Timothy Scholarships or grants. There has been no overhead expense because the college has paid all promotional expenses in addition to its half of the awards. Thus every dollar contributed by a church or a friend of the college has resulted in two dollars invested in a more adequate ministry for tomorrow.

Bethany announces a new cooperative engineering program, joining with Carnegie Institute of Technology in a three-two plan of education to students interested in engineering. The student will spend three years at Bethany, and two years at Carnegie Institute, completing the requirements for an engineering degree. At the end of this time, Bethany will award each student a Bachelor of Arts degree, and Carnegie will present to him the Bachelor of Science degree.

Influence of the Church in Higher Education Is Needed

Almost without exception, every liberal arts college and every junior college reports a decline in enrollment this year with anticipated greater declines next. It is too early to know what the enrollment situation will be, and even when the draft law is finally passed, there will still be many uncertainties. Budgetary problems have become acute, and Benjamin Fine reports that twenty-five per cent of the private colleges of the country are operating at a deficit this year. It is almost certain that this per cent will be larger next.

The average deficit of a group of thirty-one Methodist schools for the current year is in excess of $20,000. These thirty-one schools represent thirty per cent of the Methodist schools reporting. Not all of this situation is the result of smaller student bodies, but some of it, of course, arises out of declining income from endowment on the one hand, and increasing costs of operation on the other.

It should be pointed out that while the cooperative schools of the Board of Higher Education are finding themselves in difficult circumstances, the very factor which causes this situation to exist among them will result in an improved financial condition in the independent schools. Their enrollments are likely to increase rather than to decline. Generally speaking, every student in an independent college is a ministerial student and will be deferred.

It becomes all the more important, therefore, that the churches recognize the critical condition existing among our colleges that are cooperative, and respond by increased underwriting of the programs of these cooperative schools.

If there was ever a time when the influence of the church in higher education was needed it is now. As our program of mobilization gathers speed, there will be an increasing tendency to relegate to the background those things which, to the unthinking, appear to be unimportant in time of international crisis. We need to point out on every occasion that it is those things for which we are willing to fight. We must be strong physically; but unless we are also strong intellectually, culturally, morally, and spiritually, our physical strength will become our undoing. If we neglect these things we can easily become what General Eisenhower has called "a corpse in armor."

—Excerpts from Annual Report of Dr. H. L. Smith, President, Board of Higher Education

Hiram College
Hiram, Ohio

Joan Smythe, daughter of Mr. and Mrs. Lewis S. C. Smythe, Disciples missionaries to China, has been awarded a $1,000 four-year scholarship to Hiram College.

Joan Smythe

Miss Smythe was a senior at Northfield School for Girls in East Northfield, Massachusetts. She was among the four leading winners when Hiram College was host to 96 top-ranking seniors from high schools in four states at its annual competitive scholarship day.

Joan's older sister Peggy has just completed her sophomore year at Hiram. Mr. and Mrs. Smythe have recently returned to the States from China.

Eureka College
Eureka, Illinois

Eureka College has been chosen as one of the twenty in the country which will have a program under the University Christian Mission next year. The Mission will consist of three outstanding men who will share in the direction and leadership of the three-day program of Christian emphasis.

Word was received recently of the death of the oldest living former student of the College, Mrs. Ida Darst of Los Angeles, California. Mrs. Darst attended Eureka College from 1875 to 1877. Since that time she has maintained an active interest in the school's progress and has made a substantial provision in her will.

Drake University
Des Moines, Iowa

Drake University alumni came "back to school" for an afternoon as part of Drake's seventieth Commencement weekend, May 25-28.

Four Drake faculty members conducted the classes: E. E. Stringfellow, professor emeritus in the Bible college, discussed his recent trip to the Holy Land and showed many photos which he took;

Dean Herbert W. Bohlman spoke on "Inflation Is Our Baby." "The Broadway Scene" was the topic of Waunita Taylor Shaw, associate professor of drama-speech. Fae Shawhan, associate professor of biology, discussed the effects of war on the race.

A panel discussion was held on "Discovering the Student."

Concern of the Church for the Oppressed

IN a reply to a letter written by John H. Reisner of the Division of Foreign Missions of the National Council of Churches, Allen R. Huber, Disciple missionary in Manila, P.I., made the following comments:

"I have not forgotten your letter about the growing edges of the Christian movement. I wrote you about 'Barrio Beautiful' at Makati. This project continues and has acted as an inspiration to other barrios. The use of government services by the local church and community in meeting community needs has given a new idea to many pastors and community leaders. There are now several other communities planning to do something similar.

"This time I wish to tell you about a rather amazing experience in a rural community where we have a church of eighty-three members. When I was out there recently the church people told me that two of our members, thought by the community to be innocent, had been thrown into jail on a trumped up charge of robbery in band and were in danger of being thrown into prison from eight to fourteen years because they were in the wrong political party.

"I went to the jail to see them and was denied admission. I returned to Manila, got one of the church lawyers, and returned. We were admitted and got them released on bond so that they could continue to earn while waiting for their trial.

"Now here is the amazing thing. Since this happened we have had thirteen adults ask for Christian baptism, and there is more interest in the church than I have ever seen in that community. Is not this a part of the answer?

"The church must be concerned about liberty for the oppressed. If the church in the Philippines would really champion the needs of the landless, debt-ridden, despairing farmers, we would not have room in our chapels for the worshipers. Many of them are communists because no other group has taken any interest in their desperate plight."

Home Missions Reading, 1951

Current Theme: *Churches for Our Country's Needs*

Mission to America

IN *Mission to America,* Dr. Truman B. Douglass portrays America as the church's most difficult mission field. Our beginnings were rooted in the Christian faith, but today the church faces a society many of whose standards and goals are in direct opposition to Christianity. The church's task is in many cases to "break through the strong defenses of pseudo-Christianity." It is in an essentially missionary situation.

Home missions in America is not a marginal or optional activity but "the main business of every Christian." The task is not only one of establishing churches to serve unchurched areas and peoples, but also—and perhaps primarily—one of "helping to intensify the life, witness, and sense of mission of the existing churches of our land." This will require, says Dr. Douglass, "a sweeping reformation in the thinking, outlook, and activities" of church members.

The author of *Mission to America* combines wit and the "light touch" with profundity of thought in a way that captivates and convicts the reader. The book is for lay people, and as they read it they will find themselves coming to a new understanding of the church and of their own vocation in it. *(1951. Cloth, $2.00; paper, $1.25.)*

Now! Everybody Needs a Church

Now! brings home missions to the family reading table in the familiar and popular format of the digest magazine. Edited by Mary Margaret Brace and Lucy Eldredge, this colorful booklet of 128 pages, plus an 8-page pictorial insert, is full of human interest articles by well-known writers, news reports, personality sketches, pungent briefs and anecdotes, arresting photographs, and striking drawings that point up the activities of Protestant churches in the U.S.A.

Here is the dramatic story of "Churches for Our Country's Needs" as the editors have gleaned reports of achievement and of opportunity. Titles of articles hint at their appealing content: "Pursuing the Population," "Two-Wheeled Church," "More Than a Roof," "Christianity at Street Level," "Lemon Pies Every Sunday," "Parkchester-on-the-Subway." Many others are just as intriguing.

This one-issue-only magazine should find its way into thousands of Protestant homes for family reading and guest browsing. Through it many people will meet home missions who will probably never read a full-length missionary book. Others will find their ideas of home missions considerably stretched by the wide range of activity described in its pages. *(1951. 35 cents.)*

The Third Wish

Dorinda Poole, shy, moody, and out of sorts with herself, her family, and things in general, didn't want to go to the meeting of the High School Fellowship at the church. The boys and girls there, she thought, were dull, and moreover, they did not like her. But she went, and that evening something happened to Dorinda. She found herself part of a group of young people absorbed in helping start a church at Swampy Point, "on the other side of the tracks." From that night, life was different.

New interests begin to take Dorinda out of herself. There are new friendships, particularly that with Portia Carnarvon of Swampy Point who, Dorinda finds, in spite of a very different family background, has longings and aspirations like her own. A strange, disturbing character crosses her path, The Sage of Swampy Point. Dorinda takes a place of leadership in meeting the problems faced by the young people in their new venture. Life truly is different.

The ups and downs of Friendship Church, the slow overcoming of the suspicions of the neighborhood people, the involvement of the Poole family with the Carnarvons—all these author Eleanor Hull weaves into a fascinating story for junior high boys and girls. At the close of the story not only has Dorinda lost her sense of inferiority and loneliness and her family acquire a new appreciation of her as a person in her own right, but all of them have a new regard for the church. *(1951. Cloth, $2.00; paper, $1.25.)*

So Sure of Life

So Sure of Life by Violet Wood, published in the summer of 1950, is a book to be read or re-read in connection with the study of "Churches for Our Country's Needs." For the church is truly at the heart of the work of Dr. Robert Thomas, missionary doctor at Pittman Center, Tennessee, whose story it is.

Dr. Thomas' missionary career began in Malaya, but now for a quarter of a century he and his faithful and competent wife Eva have been performing miracles of body and soul for a large community scattered through the hills on the Tennessee edge of the Great Smokies. Working, especially in the beginning, with meager equipment and under primitive conditions, confronted time and again with situations that would have disheartened lesser souls, the Thomases have literally transformed life for hundreds of people in this "land of do without."

So Sure of Life reads like fiction, but it is true, every word. It is a heart-warming and moving book. A midwestern industrial nurse read it. She is now working with Dr. Thomas as his assistant. A retired China medical missionary and his wife read it, and they, too, volunteered their services to Pittman Center. Surely this book will stir any thoughtful reader to a desire to make his life count for the church and the service of his Lord. *(1951. Cloth, $2.50; paper, $1.25.)*

Hungry Hollow

In *Hungry Hollow,* Anna Rose Wright shows her understanding not only of boys and girls of junior age but of the remarkable people of the Tennessee mountains whom she portrays with realism and with appreciation. This is the exciting story of the visit of Dick Gregory, New York City boy, to his Uncle Bob, a doctor-missionary in the Great Smokies. It is quite as much the story of the people of Music Mountain.

At Uncle Bob's mission, "away back yonder" near Bear Den Gap, Dick meets two wonderful new friends, J. P. and Jingo. With them he explores the hills and hollows around the mission, learning much and enjoying everything. He comes to know and admire the mountain people, old and young, though some of their ways puzzle him a bit. He has thrilling experiences, sometimes frightening, sometimes humorous. He acts as Uncle Bob's medical assistant on several occasions and comes to understand why a man would give forty years of his life to serve these people.

Hungry Hollow will be fascinating reading for juniors. It is full of the kind of rich humor that boys and girls enjoy. It is full of exciting adventure into which the reader is skilfully drawn. Grownups, too, will enjoy the book. *(1951. Cloth, $2.00; paper, $1.25.)*

Davey in the Sand Hills

This is another of Anne M. Halladay's charming books for primary children. It tells the story of Davey Cameron and his summer in the sand hills of northern Nebraska.

Davey's father "wears 'Reverend' in front of his name instead of 'Mister'" and is a home missionary. As the story opens, the Cameron trailer house, Sandy, is being packed for the annual summer trek to take vacation church schools to the children on scattered ranches who have no church of their own. Davey is sorry to be leaving the Squareshooters, but he knows he will be back when summer is over with interesting things to tell to Bill, Corky, and Rob.

And what stories there turned out to be that summer! The vacation schools at Gospel Ridge and the Cornwell ranch house and the Sod Schoolhouse and all those in between, the cattle roundup at the Kent ranch, the visitor from the mission in the Indian country in Arizona, the farewell picnic and fishing party on Dismal River, the summer-long mystery in the trailer whose explanation was so simple. It was truly a summer to remember.

Davey in the Sand Hills is beautifully illustrated and is printed in large type with wide margins that make it easy for primary children who are just learning to read. *(1951. Cloth, $2.00; paper, $1.25.)*

For other missionary books, see annual reading list, *Toward World Christianity,* 1951-52, available free from Missionary Education Department, The United Christian Missionary Society, 222 S. Downey Ave., Indianapolis 7, Ind.

Women and WORLD HIGHWAYS

The Warm Hand of Friendship

By ETTA C. GARCIA*

FINDING myself with time to spare, I looked around for something useful to do. By profession I am a teacher of piano, and my life has been lived with students. I like young people and feel that I understand them. Therefore the "something to do" should be among students. At that moment a young Hindu friend of mine came up with the idea: Why not work with one of the foreign student organizations? Another friend called my attention to an article in the *Reader's Digest* about meeting students as they arrive in the ports of the United States. All this sounded interesting. I volunteered my services to the Committee on Friendly Relations among Foreign Students and was accepted.

As my readers are doubtless aware, foreign students wishing to enter the United States are obliged to go through certain formalities at the American consulate in their countries. The Committee on Friendly Relations endeavors to have available at the various consulates material telling the students of the helpful hand extended to them. If the student wishes, he may ask to be met upon his arrival in the States, in which case he fills out a card giving his name, date of arrival, the name of his steamship, and other helpful information. That card is then forwarded to the Committee, which in turn assigns one or more persons to be on hand when the ship docks.

Unless one has experienced it personally, no idea can be formed of the nervous strain involved in landing in a strange country. It is here that the volunteer worker steps in, not only to help with the formalities, should that be necessary, but above all—and I emphasize this—to greet the students with warmth and friendliness. They do not wish to be met by a committee, but by a human being who has a personal interest in them.

Meeting students at the docking of the ship at the port of New York is not a matter of sitting in a nice chair and waiting. It means going on board to check passenger lists and the probable time your students will come before the immigration officers. Then you return to the pier, look up the baggage of your prospective "family," leaving welcome notes so that the students will know they are being taken care of. After they have been cleared by the immigration officer and are at last on the pier, and in the United States, there is usually a long wait until the baggage inspection is finished.

During all this time one is becoming acquainted with our visitors—and a most interesting and rewarding experience it is. I have met young people from all over the world. They are characterized by superior intelligence, and one and all are intensely interested in what their stay in the United States will give them. I recall a group of students from the Netherlands. Since they had an unusually long wait before clearing their baggage through customs, we had time for conversation. They wanted to know about everything from dating to the best way to live on the small amount of their fellowships. I introduced them to "hot dogs," which they pronounced "good." I hoped they would find the remainder of their stay equally good.

Since the volunteer wears an identifying arm band, one is sometimes called upon for help by students other than those one is expecting. On one occasion while conversing in French with a group from France, I was asked for help by someone not on the list. This particular arrival, a mature scholar coming here for research work, was traveling with his wife who was expecting a baby. He knew very little English, his wife none at all, and they were happy to find someone to whom they could explain their urgent need for a hotel room where the wife could get a much wanted rest. I telephoned from the pier and was able to reserve a room from one of our listed hotels.

I always admire the girls from Asia for the courage they display in coming to the United States alone, since they are not brought up with the freedom and independence of American girls. At one time the office received a request for special attention to be given a girl from Indo-China. She needed it, for she seemed so young and so helpless. Before leaving for her ultimate destination, she was to travel to Connecticut to stay with friends. I was debating how to make sure she did not get lost in transit, when there appeared a young man from her home town who was studying in New York. He had been informed of her expected arrival. So after thoroughly checking with him, I was much relieved to have him take care of her. We were all happy about the satisfactory solution to this situation.

Foreign Student Advisers help Indian student through customs.

I have been asked what this means to the students and to the persons meeting them. Personally, I have derived a great deal of pleasure from the association with these fine young people. As my contacts are mainly with those who have asked to be met, they are always appreciative and, of course, courteous. I would say that their real thoughts will depend upon the attitude of the worker meeting them. If that person has a sincere interest in these young people from other lands and with other customs, a sincere wish to make them welcome in our country and can succeed in making them feel it, then their appreciation will likewise be sincere. It is all too true that at the present time Americans are not liked in other countries. If we can demonstrate by our actions that we are a warm-hearted, understanding, and friendly people, we will have contributed in no matter how small a way to a better relationship between us and people from different countries and backgrounds.

*Volunteer worker with foreign students, New York City.

For Adult Mission Study

Theme: *Churches for Our Country's Needs*

August

Know Our Home Missionaries

BUILDING churches for our country's needs calls for all kinds of people with all kinds of gifts. Part of the process is building friendship and understanding. It means home mission work well done and lives well lived when Malcolm Norment writes to a friend: "Anybody from the Yakima Mission is welcome in an Indian home." Friendly good will has been established. Cottage prayer meetings are now held regularly in three homes. Song books, a portable organ, and visual equipment go with the workers to these meetings.

Having a *church* at the Yakima Mission is meaning something to the people. Baptisms this year at the Easter season were an occasion of unusual rejoicing. Three girls and ten boys were baptized following the morning worship service. One of the moving moments was when a sixteen-year-old candidate for baptism sang a solo. The soloist had been a homeless, uncared for wanderer just two or three short years before.

To know our home missionaries in different types of service is to know fine, devoted people. Those briefly sketched in the program for the month ("Know Our Home Missionaries," Program One in *Churches to Speed His Work)* represent considerable variety. Probably no group will use all the sketches in a single meeting. The program is made entirely separable so that it can be cut up at will for individual use.

Have you access to *The Christian Century* for April 11, 1951? If so, be sure not to miss "'Together' in Dale Hollow," an excellent article describing Vinton Bradshaw's work in the Dale Hollow Larger Parish in the environs of Livingston, Tennessee.

Perhaps some adults will enjoy starting a scrapbook of home missionaries, keeping the brief sketches in Program One and adding further information as the study progresses. WORLD CALL is a possible source of information about these and other missionaries. So is your state paper. Find out from your state missionary office what home missionaries are at work in your area. Make their acquaintance. Help them. Encourage them.

By the way, do you *know* your own state secretaries? Aren't they home missionaries, building churches for our country's needs, invigorating and reinvigorating churches? Do you pray for them? Do you let them know you are praying for them? Do you lend a helping hand when they are burdened with problems? Do they visit your church? If not, is it because they do not have time to get to all the churches or is it because they have not been invited to come? Remember that missions are ministrations. You too can be a home missionary.

A worship service to accompany the August program will be found on another page of this issue of WORLD CALL. Remember the general worship theme for these six months is "Our Country Needs Christians." The worship service for August is entitled *Our Country Needs Christians*—"Christians Who Learn."

September

Carriers of the Faith

WITH the month of September every group that has not already done so should be entering upon its study of the current theme, "Churches for Our Country's needs." Whether you are using the program series, *Churches to Speed His Work,* or using the guide and having a discussion course on *Mission to America,* be sure to get off to a good start this month. "Carriers of the Faith" is a good title for a program. Every member of a study group should ask these questions: Am I a carrier of the faith? Is my church one? What is my faith? Now is a good time for some strict self-probing. We see persons of whom righteousness, justice, peace, have taken hold. Each of us needs to ask: "Are they taking hold of me? Am I a stable and firm Christian in these days of frustration?"

Let us do some sober thinking about our country and its needs. What are they? Which of the country's needs can the church meet? Which of the needs is the church already meeting? Let us do something more than think. Let us act. We can look about us for the unchurched. One group did that.

Mr. and Mrs. Smith along with others in their group adopted families and decided to call for them and take them to church. On Saturday Mrs. Smith called Mrs. Jones and said that she and her husband would be by at such-and-such an hour on Sunday and she hoped to find both her and Mr. Jones ready to go. Mr. and Mrs. Smith drove by. How many times? For eleven Sundays they called for the Jonses without finding them ready. Mr. Smith, exasperated, exclaimed, "Let's quit!" Mrs. Smith countered: "We can't quit. They haven't yet said 'No!'" What happened? The twelfth time the Smiths called, the Jonses were ready.

Miss Ione Catton, research associate of the Missions Council of the Congregational Christian Churches, recently told a group at a missionary education institute of one particular town among the 2,500 with no churches in this so-called Christian land. What made that one town so special among the 2,500 churchless, synagogueless towns? It was unchurched because it wanted to be so. As it came into being, that town had made this rule: "No saloon, no slaughter house, no church." One wonders how faith had miscarried to the extent that founding fathers in establishing a town would set the church in such unhappy company and have nothing to do with it.

Miss Catton told of an opposite situation. A church in a town was receiving twenty-two young people into its fellowship. This church was striving to be a true "carrier of the faith." Those twenty-two young people were received into that "local" church family but that was not all. A synodical representative was present to welcome them into the larger denominational family. That was not half. There were representatives present from the other ten churches in the town to welcome them into the wider Christian fellowship! That was ecumenicity beginning at the grass roots. Those young people were welcomed into the worldwide church which shares and carries the faith. The occasion was an unforgettable illustration of the tie that binds all Christians together in faith and purpose.

The missionary worship service for September, *Our Country Needs Christians*—"Friendly Christians," is found on another page of this issue of WORLD CALL. The worship leader might like to weave the above illustration into the worship program if it is not otherwise used, for it does illustrate interchurch friendliness in a vital way.

CWFF 1951-52

THE Christian World Friendship Fund International goal of $52,000 is composed of the following suggested causes:

CHRISTIAN EDUCATION		
For youth work in Canada and the U.S.A.		$13,000
HOME MISSIONS		
Yakima Indian Christian Mission		
Religious education	$ 900	
Coal	1,000	
Transportation	2,000	
Clinic	500	
		$4,400
All Peoples Christian Church and Community Center		
Assistant minister	$3,000	
Religious education	800	
Summer Conference	200	
Church Camp	300	
Transportation	400	
Equipment and supplies for office and clubs	300	
		$5,000
Dale Hollow Larger Parish		
CWFF supplies the total UCMS support		$3,600
LATIN AMERICA		
Argentina		
Seminary	$1,400	
Repairs	1,500	
Current expenses	1,150	
Jamaica		
Rural project	600	
Current expenses	4,700	
Mexico		
Union Seminary	300	
Scholarships	600	
Repairs	2,000	
Current expenses	5,000	
Paraguay		
Repairs	2,000	
Medical care (Specified as the So. California CYF project in CWFF this year)	1,000	
Puerto Rico		
Union Seminary	800	
Scholarships	1,200	
McLean Conference Grounds	1,200	
Repairs	2,000	
Current expenses	500	
Total for Latin America		$26,000

The total goal of $52,000 has been divided by the International CYF Commission on the basis of the "Golden Rule," with as much for work outside Canada and the U. S. A. as for work within:

Christian education	(25%)	$13,000
Home missions	(25%)	13,000
Latin American Missions	(50%)	26,000

WORLD CALL magazines are invaluable sources of pictures and information. Is your youth group a regular subscriber?

CWFF assumes the entire United Christian Missionary Society's support of the Dale Hollow project, more than one-fourth the Yakima Mission, nearly one-fifth the All Peoples, and nearly one-sixth the Latin American funds from the UCMS. This support does not minimize the sizable contributions by those working immediately within the projects.

Youth giving for "living" or "service" links or any other regular project of the UCMS is credited as CWFF when reported as youth giving. The annual CWFF giving of each church is reported in the Year Book of Disciples of Christ in the column "Youth Groups."

CWFF is the youth (ages 12-24) section of the brotherhood's support thru Unified Promotion and is specified for Causes within the UCMS.

One CWFF packet, including service gift suggestions for youth, is available free for each youth group.

—CHAS. C. MILLS

Words vs. Bullets

Presto! It is said or done. We Americans are known as being free and easy in our expression as well as in our behavior. We speak our minds, often with little thought. We have few inhabitions.

While good in some respects, this habit can cause harm. Because we fail to reflect we often hurt the feelings of others. Sometimes our ignorance is to blame. Let's check ourselves on terms which belittle or insult certain groups of people.

Korean allies and we are killed or maimed by the same bullets. Yet some of us call them *Gooks*. The French people are old-time friends of ours. Still we call them *Frogs*. In spite of many cultural ties we have with the British, we call them *Limies* as we fight beside them.

At the bench or desk next to ours may be an Italian, Irishman, Jew, Negro, Swede, or Spaniard. We label our fellow workers *Dago, Mick, Kike, Jigg, Bohunk,* and *Spic*. Perhaps we don't think. Perhaps we have not imagined ourselves in the place of the other person.

Would anyone appreciate being called *Blackamoor, Darky, Pap, Mammy, Pickaninny, Coon,* or *Nigger*? Does *Chink* sound respectful? The Chinese do not like being called *Chinamen,* either. The Hollanders do not relish being called *Dutchmen. Wop* and *Greaser* are not terms denoting brotherliness.

Knowing the derivation of some terms should motivate us to avoid them. The word *mulatto,* in fairly common usage, is objectionable since by derivation it denotes a person who is like a mule. Other words with a respectable origin become objectionable through their derogatory usage. An example is *pickaninny* which derives from the Spanish *pequeno nino,* a small child.

Other expressions brand forever all members of a nation or race. *Scotch* suggests a penurious characteristic, forgetting the self-denying stewardship of many Scotch Christians. *Indian giver* is a slur against the natural generosity of the American Indian. "To gyp" classifies all members of the little understood race, the Gypsies, as incorrigible thieves. The verb "to jew" indicts all Jews. Words can hurt as much as bullets.

Going around with a sharp little knife, the tongue, cutting small strands of understanding and brotherhood—that is what we do when we wound and insult others by our language. We divide the people of the world rather than help to strengthen the bonds of friendship which our world so desperately needs. Your vocabulary and mine can help weave ties—millions of them.

—MARETA SMOOT

"Churches for Our Country's Needs"

Seniors and older youth: (with Fellowship** units) *NOW!* and *CYF Studies "Churches for Our Country's Needs."**

Intermediates: with *PM Pack*** unit) *The Third Wish, Our Church—a Fellowship,* and *Chi Rho Fellowship Studies "Churches for Our Country's Needs."**

Unless otherwise noted, all materials mentioned are available from The United Christian Missionary Society.

*One copy to a church free on request.

**Order from Christian Board of Publication.

Echoes From Everywhere

"Walk-around" Lunch On Clean-up-day

It was Maytime and a very special day at Hazel Green Academy for it was "clean-up-day." Everyone donned work clothes and, armed with brooms, mops, lawn mowers and all else required for thorough house and campus cleaning, reported at 7:30 for assignment.

Everyone made quick attack with hearty good will, jest and laughter; to the onlooker it seemed playtime instead of work.

Four hours later each had finished his work. Library and classrooms shining, the campus in trim, the army of workers filed into the kitchen for a well-earned "walk-around" lunch, the favorite style for it means the privilege of eating out of doors.

The afternoon of Hazel Green's clean-up-day always brings a special reward. This year it was a trip to Kentucky's Natural Bridge. The weather was perfect. Two big trucks and a car left the campus at 12:30, returning late afternoon.

Work and play here on this campus are tinting rainbow memories to span the years ahead.

Ecumenicity Is Practiced in Kansas

I have read with interest the article in the May, 1951, WORLD CALL, "Unity at the Grass Roots." May we add with pleasure our name to the list you there publish?

The Oberlin, Kansas, Federated Church was organized January 1, 1921. We are this year observing our thirtieth anniversary. We have a common board, elected from each congregation; our Sunday school, morning worship, youth work, and all-church activities are held in common. Indeed, the only distinction between the two congregations is the keeping of two rolls.

Our missions giving is divided equally between Baptist and Christian causes. Some ten or twelve years after the Federation, the congregations became even more united by moving into the church building abandoned by the Episcopalians. Since that time there has been practically no sense of distinction within the Federation. We are a cooperating member of the Kansas Baptist Convention and the Kansas Christian Missionary Society.

We are happy to add that the Episcopalians are also meeting again in our building on the first Sunday and the third Saturday of each month. We count ourselves a witness to the practical value of ecumenicity. I have been pastor of the Federated church since June of 1948.

—DONALD S. HOBBS, *Minister*

Earning For Camping

Members of the Chi Rho group at All Peoples Christian Church, Los Angeles, are building up their camp fund by doing odd jobs—baby sitting, mowing lawns, pulling weeds, washing cars, moving furniture. Howard Kuramitsu is chairman of the employment committee.

We Have Had No Breakfast Yet

No country in the world suffered more from the war than Yugoslavia. One out of every ten people—men, women and children—died in the war. One out of every five homes was ruined. Crops and livestock were destroyed . . . fields lay barren . . . bridges, roads, farms, hospitals were gone.

Doggedly, bravely, these hardy people set out to rebuild their country . . . then came the drought. The worst drought in all history struck Yugoslavia in 1950 and the crops failed completely. And this, in the words of an American reporter, is what happened to the people:

"We came to the Veljun school . . . inside were 27 pupils, mostly girls. Twenty-three of these children had lost either their mother or their father during the war. Four had lost both parents. . . .

"I asked the teacher to ask some of the children what they had for breakfast. By and large their answers came down to this:

"'We have not yet had breakfast. We will take it when school is out. It will consist of black bread and water or *chi* (a hot, homemade herb drink). Yes, that will be our only meal for the day. Oh, we can't tell you how we're hoping that the food from America will soon reach here. . . .'"

These brave, hungry, tired people look to us for help. [See editorial, page 5]

—CARE

20 Broad St.,
New York 5, N. Y.

Work Campers Make Things Shine at All Peoples

All Peoples Christian Church and Community Center, Los Angeles, California, now has a gleaming nursery school because a group of young people spent six weekends there painting the walls and woodwork.

The work campers included young people of the American Friends Service Committee who joined with young people from All Peoples. They did not mind sleeping on the floor Friday and Saturday nights. And cleaning paint brushes, a messy job, was not such an unpleasant task when everyone helped. Only a few of the young people are pictured here.

Paint for the nursery school was furnished by business girls from McCarty Memorial Christian Church, Los Angeles, and the Christian Woman's Fellowship of East Side Church, Long Beach. Community organizations join in many service activities for All Peoples, a home missions institution of Disciples of Christ churches and administered by The United Christian Missionary Society.

Missionary Worship Service

Theme: *Our Country Needs Christians*

AUGUST

Christians Who Learn

HYMN: "Spirit of God, Descend Upon My Heart" (*Christian Worship: A Hymnal,* 272)

(The leader should announce the theme, the subject for the day, and proceed with the Scripture.)

SCRIPTURE: At that time Jesus declared, "I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will. All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him. Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." *(Matthew 11:25-30)**

Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth. *(II Timothy 2:15)**

PRAYER: Gracious Heavenly Father, help us to see people and things from thy point of view. Give us spiritual insight and understanding that we may be sensitive to the needs of all people. May our lives be a credit to our Master's name. May we bring joy to thy heart by bearing rich Christian fruit. Amen.

LEADER: The mission of the church begins in the unchristianized areas of you and me. It begins in our growth as Christians—our witness, our effective service. We have a great legacy and responsibility as individuals. Our country needs churches. It needs Christians. It needs Christians who learn.

Our Bible is a wonderful textbook. It is *the* textbook for the mission of the church. It is a light and a guide for the individual. A Christian woman recently told some friends of a day years ago when she came upon her father eagerly searching through his Bible. "What are you looking for, Father?" she asked. Her father replied with the single word, "Light."

Christians who learn from the Master find light and then, as some one has said, they have the light turned up in themselves. Christians who learn make a difference.

We learn from other books than the Bible. *Mission to America,* our current study book for example, will wake us up to what the church of which we are a part ought to do. *Now!* a very readable small book, tells in popular language how the mission to America is being accomplished.

We learn from books; we learn from experiences. Some people travel and visit mission centers. Others stay at home and learn. One family made a thoroughfare of their home for a whole vacation season. For some days they opened it to a family of displaced persons. They gave a vacation to a Negro teacher. They entertained a representative from a leper colony. They welcomed a retired minister for a weekend rest. They learned in the homely, everyday, sacrificial life of their own hospitable home. They practiced missions.

Have we learned that missions are not places but ministries? As we approach our regular offering, let us think of the money that we give as providing ministries. Let us give joyfully as unto the Lord.

OFFERTORY SENTENCES AND PRAYER:

"All works are good, and each is best
As most it pleases Thee;
And neither man or work unblest
Wilt Thou permit to be."

———

"O speed Thy work, victorious King,
And give Thy workers might,
That through the world Thy truth may ring.
And all men see Thy light."

MISSIONARY BENEDICTION

SEPTEMBER

Friendly Christians

HYMN: "What a Friend We Have in Jesus" *(Christian Worship: A Hymnal,* 331)

PRAYER: Almighty God, we thank thee for Jesus, our Friend. We thank thee for our earthly friends. We thank thee for our church. We would make of it a friendly place. Gracious Heavenly Father, help us to see people and things from thy point of view. Give us spiritual insight and understanding that we may be sensitive to the needs of all people. May our personal relationships within the church be worthy of thy children.

"Gracious Spirit, dwell with me—
I myself would gracious be;
And with words that help and heal,
Would thy life in mine reveal;
And, with actions bold and meek,
Would for Christ, my Saviour, speak."
Amen.

LEADER: When we think of the needs of our country for churches, when we think of the church in our town to which we belong, we think in terms of people filling those churches—Christian people. When we picture the ideal church, do we not picture it as full of friendly, helpful people? Do we always attain that ideal situation? Will you join in a simple litany, using the single unison response: "Our country needs friendly Christians." Let us make the response a moment of self-searching to see whether we ourselves measure up to the standard needed.

(Continued on page 47)

*Revised Standard Version of the New Testament.

In Memoriam

Mrs. Grace Gill, March 3, 1951, Edinburg, Ind. Devoted and faithful member of the Christian church. Superintendent of the Primary Department for many years. Age 57.

Mrs. Vernon Davis, November 29, 1950, Zionsville, Ind. Member of Little Eagle Creek Church since 1916. Charter member of the missionary and Ladies Aid societies. Teacher and leader in church work all her life.

Mrs. John Pruitt, December 7, 1950, Zionsville, Ind. Member since 1886 of the Little Eagle Creek Church. Charter and active member of the missionary and Ladies Aid societies.

Mrs. C. K. Gillespie, April 25, 1951, Decatur, Ill. Except for three years, she lived in Decatur since 1909 and was a member of Central Christian Church. She was World Call Secretary for several years. Age 74.

Mrs. Abbie Cummings, January 26, 1951, Puyallup, Wash. Active member of the Christian church for 50 years, a Sunday school teacher and a faithful member of the missionary society. Age 87.

Mrs. William A. Rybolt, May 1, 1951, Elwood, Ind. Faithful member of East Main Street Christian Church. A generous supporter of the missionary and benevolent program of Disciples of Christ. Age 75.

Mrs. Laura Ralph Patton, April 7, 1951, Richmond, Mo. Consecrated and active member of Christian church of Richmond. Charter member of first missionary society in Ray County, organized in 1878. Active worker in all church work until health failed. Age 82.

Mrs. Rachel A. Sprague, April 5, 1951, Portland, Ore. Active in Christian service since age of 15 years. Kern Park Christian Church member since 1922.

Mrs. Laura Pfaff, February 17, 1951, Pfafftown, N. C. Member of Pfafftown Christian Church for 73 years. She had been active in various phases of the church's life. Age 86.

Mrs. J. W. Bloomfield, May 6, 1951, Jackson, Miss. A devoted wife and mother, whose leadership in her church and the cause of missions was marked with zeal and constancy. Her abilities and devoted Christian life had a far-reaching influence.

Laurence E. Horney, April 17, 1951, Hebron, Nebr. Disciples of Christ minister. He was buried in Kearney, Nebraska. Age 73.

Mrs. Rebecca Taylor, April 24, Benton, Pa. Faithful and beloved member of the Christian church and missionary society. A Sunday school teacher for many years.

ROLLAND H. Sheafor, treasurer of the Board of Church Extension of Disciples of Christ, and C. O. McAfee, of Macon, Ga., member of the board of trustees, spent the last two weeks of May in Puerto Rico and Jamaica. They made surveys of the two fields to provide Church Extension with accurate data for helping churches there in their building needs.

———

Two new churches were organized in Arizona in the Crusade period, rather than one as reported in Fred Michel's April article, "New Churches for America." One was the Creighton Church in Phoenix; the other was in Tucson. This raises the total number of new churches in this period to 147. (See table on page 9, April WORLD CALL.)

———

Andrew F. Hensey, retired Disciples missionary to Belgian Congo, died in Lexington, Ky., April 21. Mr. Hensey went to Africa in 1905. Two years later he and Miss Alice Ferrin were married and served together until 1929 when Mr. Hensey's failing health brought them back to the States.

Both Mr. and Mrs. Hensey were fine linguists and did much translation work. While they were in Africa, theirs was the home in which much of the official entertaining of the mission was done. Mr. Hensey was a member of the Royal Commission for Protection of the Natives, and was the first Disciple missionary to be decorated with the medal *Ordre Royal du Lion*.

After his return to the States Mr. Hensey taught African languages and customs in the College of Missions in Indianapolis, and later went to Hartford, Conn., to head the African Department of the Kennedy School of Missions.

Mrs. Hensey died in 1950.

———

Mrs. Paul Sears, state secretary for the Florida Christian Women's Fellowship, was seriously injured in an automobile accident early in May. She is recovering at her home in Hialeah.

———

Mrs. J. W. Bloomfield, state secretary of the Mississippi Christian Women's Fellowship, died in Jackson, Miss., May 6. She had suffered a heart attack at the Mississippi State Convention. Mrs. Bloomfield had served missionary organizations in Mississippi since 1939. Miss Lucile Wooten of Shelby, Miss., will carry the work until a successor to Mrs. Bloomfield is chosen.

Mrs. Bloomfield is survived by her husband and three children.

———

Mrs. Grace D. Edwards will retire June 30 after twenty-two years of service with The United Christian Missionary Society. She first worked in the sales literature department and later became supervisor of transcribing. For the last twenty years she has been secretary to the office manager, having served with H. B. Holloway, Carol Fitch and Ralph A. Prather. Mrs. Edwards will continue to make her home in Indianapolis.

———

Alfred Spence will retire June 30 after ten years with The United Christian Missionary Society as custodian. Mr. Spence's hobby is gardening. For many years his help has been sought by Missions Building people. He will continue his gardening and lawn work after his retirement.

———

Mrs. Edgar C. Millard died suddenly May 24 at her home in Maquon, Ill. Burial was in Thompson, Ill. She is survived by her husband and three sons, Evert Charles, Norman and Alan. Evert Charles is a newly appointed missionary to Jamaica with The United Christian Missionary Society.

———

Ten Disciples missionary candidates will attend the Annual Audio-Visual Workshop sponsored by the Division of Christian Education of the National Council of Churches Sept. 2-8, Green Lake, Wis. Personnel from the department of audio-visual services of The United Christian Missionary Society are helping plan the workshop, and members of the national field staff will attend.

———

Harry Hines, Dallas, Tex.; Meril A. May, Scarsdale, N. Y.; Mark Rutherford and William H. McKinney of the department of men's work of The United Christian Missionary Society have been named as Disciples representatives on the board of managers of the General Department of United Church Men of the National Council of Churches.

———

The Christian Youth Fellowship will have as its adult guest leaders Nels Ferre of Vanderbilt University and Mrs. Rosa Page Welch of Chicago at the Convocation of Christian Youth Aug. 15-19 on the University of Illinois campus at Urbana. Nearly 1,500 high school and older young people are expected to attend this mass meeting.

———

Miss Mabel Metze, national director children's work field program, will direct the laboratory school in the summer school of Christian education at Faribault, Minn. The summer school is sponsored by the Minnesota Council of Churches.

———

Loren R. Hudson began his work as director of evangelism and men's work in Illinois May 1. Mr. Hudson, a Drake and Texas Christian University man, has been in the active ministry since 1931. He has been active in Iowa state work for more than ten years, was a member of the Recommendations Committee of the In-

Young Disciples Will Serve in Europe

Thomas Hanna (left), Thomas Emmett Jones, Stokley B. Gribble (inset), and Mrs. Hanna go to Europe this summer to work with Christians there on funds given during the Week of Compassion. Mr. and Mrs. Hanna, graduates of Texas Christian University, will work eighteen months with CIMADE, French Protestant youth organization, and the World Council of Churches. "Ted" Jones, student at the Disciples Divinity House in Chicago, will work one year with a Protestant pastor in Schleswig. "Jim" Gribble, graduate of Transylvania College, will direct a World Council work camp this summer and then work two years with the Christian Village Group at Jannina, Greece. The young people are sponsored by the department of social welfare of The United Christian Missionary Society. Mr. Gribble, first to go, sailed May 31.

ternational Convention 1946-49, and a member of the executive board of the Tall Corn Area Council of Boy Scouts of America. He came to the work in Illinois from the pastorate at Boone, Iowa.

———

W. E. Garrison, literary editor of the Christian Century, visited the Rev. Joaquin Vargas and his family in Ciales, Puerto Rico, during the Garrisons' recent Caribbean trip. Dr. Garrison spoke 24 times in 20 days and delighted his hosts with his ability to understand Spanish.

———

Friends of J. Edward Moseley will be glad to learn that, following a long period of illness, he is greatly improved. During his leave of absence from the World Call staff he has continued to make occasional contributions to this magazine. With this issue Mr. Moseley becomes a Contributing Editor of World Call and will make increasingly larger contributions to its contents. He also expects later to engage in free-lance writing.

———

Miss Diora Spear, University of Michigan student, Ruben Reina, College of the Bible, Miss Barbara Hoskin, Hiram College, and Miss Patricia Sly, Lynchburg College, are doing special work this summer at Flanner House, community center for Negroes in Indianapolis. The work is sponsored by the department of social welfare of The United Christian Missionary Society. The four young people are missionary candidates preparing for foreign service.

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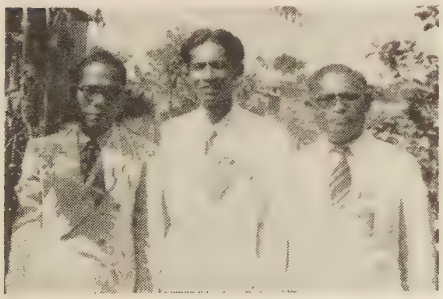

Pastor Ramon Vincente, center, was elected president of the 1952 Convention of the Tagalog churches of the Philippines at their Jubilee Convention in Manila in April. Pastor Catalino Laysico, left, was elected secretary and Pastor Guillermo Quintana was elected vice-president. The theme of this year's convention was "Lord, revive thy church, beginning with me."

Miss Rose Wright, free-lance artist and former director of youth work with The United Christian Missionary Society, has created and is selling place mats, napkins, invitations and place cards with beautiful Latin American mission motifs. Miss Wright's business address is 5335 Ohmer Ave., Indianapolis, Ind.

———

Glen Holman, director of religious education for Montana, and Alex Mooty, director for Tennessee, spent a week in May in Indianapolis in the orientation period now planned for all new staff personnel by the division of Christian education of The United Christian Missionary Society.

———

Mrs. Pryce Tutt, librarian at Hazel Green Academy in Kentucky, is attending the University of Kentucky this summer.

———

Homer S. Thomas, who has served on the faculty of Southern Christian Institute since 1927, is attending Mississippi College this summer.

———

Miss Martha Holroyd and David Agnew were married June 16 in the Park Avenue Christian Church in New York. The bride is the daughter of Mr. and Mrs. Howard Holroyd, missionaries to Mexico with The United Christian Missionary Society. Mr. Agnew is serving in the United States Marines.

———

A son, Timothy Scott, was born to Mr. and Mrs. Hallam C. Shorrock, Jr., May 5 in Berlin, Conn. The parents are missionaries to Japan with The United Christian Missionary Society in the States on a study furlough.

Missionary Register

Departing for the Field:

Mr. and Mrs. Evert Charles Millard and their daughter, newly appointed missionaries, went to Jamaica June 7.

Miss Georgia Bateman returned to Belgian Congo in May after regular furlough.

Arriving from the Field:

Dr. Hugh J. Williams and son Bobby arrived early in June from Puerto Rico on regular furlough.

Mr. and Mrs. Howard Holroyd arrived on regular furlough from Mexico early in June.

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Lenoir Memorial Home Limits Residence to Full-Time Christian Workers

THE National Benevolent Association of the Christian Church announces action taken by the Board of trustees of the Lenoir Memorial Home, Columbia, Missouri, to limit future applications for residence to retired full-time Christian workers, who have given the best years of their lives to the service of the church.

The Board's decision to limit residence to retired service people was prompted by an ever increasing demand for provision of housing, shelter, and care for faithful workers for Christ, who, because of the fluid and mobile nature of their duties, have been unable to establish and maintain a permanent residence of their own while in active service. This problem has become aggravated in more recent years because of the tremendous increase in numbers of those answering the call, plus the accompanying world-wide extension of ministerial and missionary services and facilities.

A statement released by the board simultaneously with its action reads as follows:

"The Christian Church, through its seven benevolent Homes for the Aged and its seven Homes for Children, is comprehensively ministering to the care, health and comfort of both the old and the young within our church, where necessity requires that they must become dependent upon us for supplying the material things needed to obtain a life of fulfillment. But these facilities are not adequate to follow complete provision for the representatives of the church. There are sorely needed within our own portals additional facilities that will enable us to offer human dignity, security and comfort in retirement to those who have given unselfishly a lifetime devoted to loyal Christian service.

"With our fourteen other benevolent homes ministering to the needs of our lay membership, it would appear not only desirable but mandatory that some additional provision be made available for facilities for retired ministers and missionaries. By limiting residence at the Lenoir Memorial Home to retired service workers, it is felt that our program of benevolence is expanded to even a wider field and a broader horizon in comprehensiveness as well as providing for a concrete method of helping to correct a condition that has heretofore received inadequate attention."

Administration and management of the Lenoir Memorial Home will be under the direction of The National Benevolent Association of the Christian Church. Qualified applicants are invited to make application, subject to the approval of the Admissions Committee. This committee will consider the financial situation of each applicant in arranging terms of admission. Applications should be directed to National Benevolent Association, 1602 Landreth Building, St. Louis 2, Mo.

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Book Chat

(*Continued from page* 22)

is quite a help to have a book of witty and readable sermons to help prime the pump and make suggestions. Such a book is Charles M. Crowe's *Sermons for Special Days*. The material is fresh and is attractively presented.

THE book, *A Year of Children's Sermons*, by Joseph A. Schofield, Jr., will prove useful. The sermons are brief, pointed and objective. The themes are clearly treated, pertinent to the Christian life, and if artfully used will be effective. I can't see how a preacher could possibly preach a children's sermon each week without some such aid as books like this one.

PAUL N. Elbin's *Fifty Devotional Services* is designed on a high level of cultural and intellectual feeling. It contains readings drawn from the rich sources of devotional and inspirational literature, arranged for reading, and applicable to churches, schools or colleges. Its virtue is in its high cultural level, and its defect is that it requires almost no originality on the part of the leader.

Books Mentioned on Page 22

CHRISTIAN EDUCATION IN A DEMOCRACY, by Frank E. Gaebelein. New York. The Oxford University Press. 305 pp. Price $4.00.

PUBLIC RELATIONS MANUAL FOR CHURCHES, by Stanley I. Stuber. Garden City, New York. Doubleday & Co. 284 pp. Price $3.00.

A PLANNED PROGRAM FOR THE CHURCH YEAR, by Weldon Crossland. New York & Nashville. The Abingdon-Cokesbury Press. 106 pp. Price $2.00.

SERMONS FOR SPECIAL DAYS, by Charles M. Crowe. New York & Nashville. The Abingdon-Cokesbury Press. 171 pp. Price $2.00.

A YEAR OF CHILDREN'S SERMONS, by Joseph A. Schofield, Jr. Boston. W. A. Wilde Co. 219 pp. Price $1.75.

FIFTY DEVOTIONAL SERVICES, by Paul N. Elbin. New York. Fleming H. Revell Co. 255 pp. Price $2.50.

THE LIFE OF JESUS, by Donald F. Irvin. Philadelphia. Muhlenberg Press. $3.00.

This very readable biography is written especially for teen-agers. Readability tests were used to make sure the author hit the mark—and he did. The publishers have done an excellent piece of work with respect to binding, paper, type and illustrations. An excellent gift for a teen-ager or for the church school library.

THE PRODIGAL CENTURY, by Henry Pratt Fairchild. New York. Philosophical Library. $3.75.

If this distinguished sociologist and author of many textbooks had given us only this title and the simple idea associated with it he would have made an important contribution. It is of the Nineteenth Century that he writes. Two characteristics of this century made it stand out from all its predecessors—the opening up of vast areas of virgin land in the Americas, Australia and elsewhere; and the tremendous speeding up of productive processes by invention and industrial organization.

The coming together of these two possibilities for well-being brought a promise which was not realized because, like the Prodigal of the New Testament, the Prodigal Century wasted all too much of the substance of abundance. The unprecedented resources made available in the early 1800's might have brought comfort and peace to millions. Instead, there came luxurious living among some while penury and want were the lot of others. Warring and fear of warring became the lot of all. The hope held out is that the whole of the inheritance has not been squandered and may yet be used to bring about widespread well-being and peace.

G. W. B., Jr.

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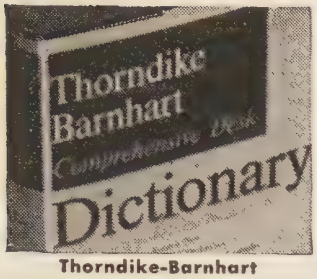

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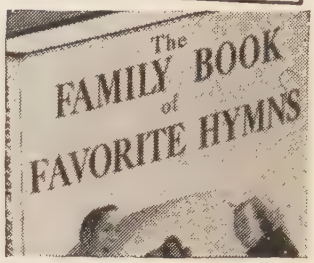

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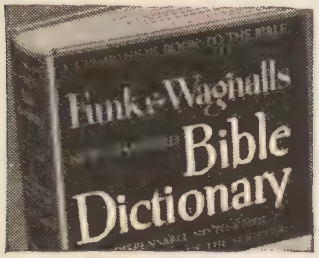

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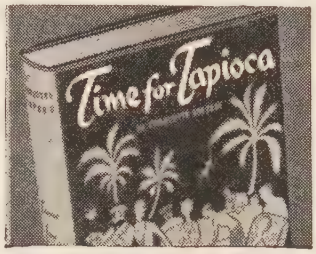

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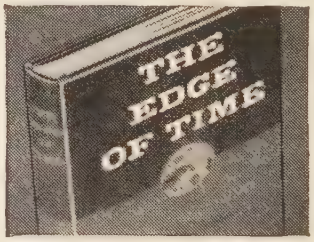

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WORLD CALL

It Matters What You Believe

Faith in God Releases Fear of the River Spirit

By ALICE COBBLE*

COUNTLESS spirits control the life of man in Congo. The African is so completely bound by superstition that he will not even try to save himself from an evil spirit.

Some twenty years ago a group of men were planning to come from the interior to Monieka, a Disciples of Christ mission station situated on a river. Our people here firmly believe that there is a River Spirit and that the Spirit knows who does and who does not belong to the riverene tribe. If the River Spirit desires he may "call" those who venture out on the river if they do not belong to the riverene tribe.

Since travel via the river is often much quicker, these twenty men, though not of the riverene tribe, decided to come to Monieka that way. They sang as they started out in that big dug-out canoe. They sang of the Mission to which they were going. Perhaps they sang about the River Spirit, too. They rounded the last bend. There, stretched out before them, was the most beautiful mission post in Congo—Monieka.

All was going well when, suddenly, it happened. We say that the canoe hit a snag and tipped over; but into the heart of each man leaped the conviction that the River Spirit had called—and "When the River Spirit calls, you have to answer."

Twenty men drowned that day. Twenty men rolled up in balls and sank like stones. They were within walking distance of the shore; if they had put down their feet they would have found the water only up to their waist. But they did not stick their feet down. "When the River Spirit calls, you have to answer."

FIFTEEN years later another group set out on the river. Much had happened since that other canoe ride. The Mission had grown. Iambo Thomas had come back from the Congo Christian Institute at Bolenge with a deep conviction that God had called him to a big task. He asked us for the hardest job and we gave it to him: to be an evangelist to a tribe across the river.

Iambo and Mr. Cobble prepared to go together to open up that work. They piled bicycles, bedding and food boxes into two large canoes. Then, with their paddlers, they set out—Iambo in one canoe and Mr. Cobble in the other.

Now Iambo had been on the river many times but he was not a riverene man. Each time he set his foot in a boat he must have been conscious of the River Spirit and its latent power. As the canoes swept along, Mr. Cobble's rounded the turn, but Iambo's was not so successful. It struck something and turned over. As he fell into the water the thought planted there from infancy must have rushed through his mind: "The River Spirit . . . when the River Spirit calls, you have to answer."

Then another thought quickly followed: "God . . . God is a Spirit . . . God is greater than any other spirit . . . God has a job for me to do. . . ."

Iambo could not swim but he let down his feet. He was a tall man, over six feet. Down, down he went. The water came to his waist . . . it came to his shoulders . . . it came to his neck . . . the water came over his head! He bobbed up again. That River Spirit was pulling hard. "When the River Spirit calls, you have to answer. . . . "God . . . God has a job for me—to preach the gospel."

Iambo stuck his feet down again. The water came to his waist . . . the water came to his shoulders . . . it came to his neck . . . the water came over his head!

That River Spirit was really pulling hard. Faith? Faith enough to put down his feet the third time? He stretched his feet down. "The River Spirit . . . God, God the Father. . . . " The water came to his waist . . . the water came to his shoulders . . . it came to his neck—then his feet struck a box which had fallen out of the canoe. With his eyes turned toward God, Iambo teetered in that swift current. Iambo was saved that day not only from drowning but from the fear which binds the African soul.

It matters what you believe. There is no need to try to tell a black man in Congo that there are no evil spirits. He will shake his head and say as one did to me, "Maybe there aren't for you white people but we Africans, we KNOW."

It takes more than Western "reason." It takes a real belief in God. God the Father, God the Spirit, greater than any other spirit or any other force, and who is able to do all things.

*Mr. and Mrs. Robin R. Cobble are Disciple missionaries to the Belgian Congo under The United Christian Missionary Society. They are on furlough at this time and living in Chanute, Kansas.

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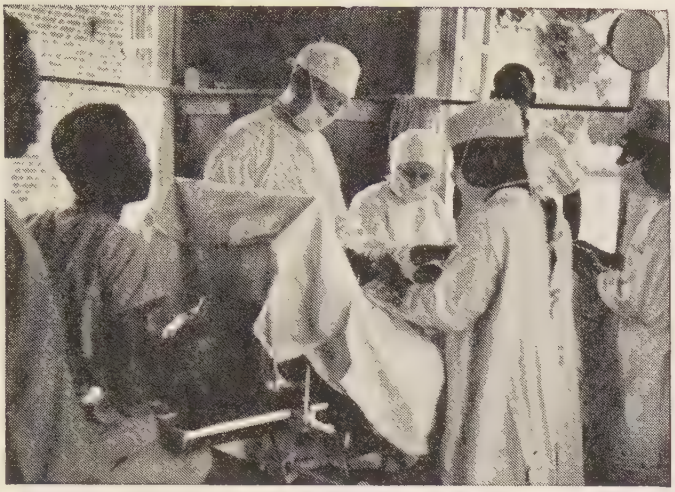

Dr. Howard Horner, Nurse Margaret Shaw, and a well-trained staff perform surgery at Wema hospital.

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OUR ANNUITANTS have helped to undergird the medical work done in Africa. They also help to undergird medical, educational and evangelistic missionary work in nine other foreign fields.

A staff member gives a vaccination at the Bolenge station.

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To the Glory of God

By ROBERT TOBIAS

EDITORIAL NOTE: *Mr. Tobias is the representative of The United Christian Missionary Society, The Association for the Promotion of Christian Unity, and the International Convention of Disciples of Christ at the Geneva offices of the World Council of Churches. Occasionally, because of unpredictable circumstances in the European situation, monies given by Disciples to projects in World Christianity cannot be used exactly as was planned. Mr. Tobias has been empowered to make substitute assignments. He considers it his duty to report in detail such choices.*

Miss Bertha Park, state secretary of Ohio, recently spent some time in volunteer work with the World Council.

Drawings of the ecumenical chapel for the new CIMADE Student Home *Sevres,* near Paris, France.

IT was early December. Miss Bertha Park and I splashed through the grayness of Paris, out across the Seine River and up into the hills which look down over the city. We came to a walled enclosure and an old stone house which is called *Sevres* by our French CIMADE colleagues.

In the house we found a group of students—some busy studying, others carrying on a warm conversation, and still others practicing for a Christmas celebration.

The Students

The students were from Bulgaria, Rumania, Russia, France, Germany and other countries. They were Orthodox, Protestant, Roman Catholic. Some of them had been in France for several years but had had no chance to carry on their studies or prepare themselves for future usefulness. Under the able leadership of Professor Evdokimoff, himself a Russian refugee of many years past, they were able to come to this home where for a minimum price they have lodging, food and Christian community.

They made a very different picture from refugees I had seen in other countries. They were hopeful, energetic, radiant with Christian spirit. There was such an obvious kind of community or family life which came out of their religious experience together. It is here, as a nucleus of students from many countries and several faiths meet, that a profound ecumenical encounter has happened.

The Barracks

After dinner with the students we walked out into the garden and looked at the three barracks which have been set up on top of the hill. Here the CIMADE will accommodate various kinds of conferences and exchanges of an ecumenical nature. In the community, active evangelistic work is carried out and any conferences or retreats will have a direct connection with the evangelistic work.

The Chapel

In the center of the garden is the beginning of a strange and beautiful chapel. We went out in the rain for evening prayers and stood within the walls while the rain fell through the still open roof. It is a chapel being built by the students themselves, and the inscription TO THE GLORY OF GOD is written in the devotion of the students as they go about that piece of construction.

Here it is that Orthodox, Protestants and Catholics have their regular daily prayers together. The chapel is not yet finished. The barracks, too, are only a beginning. And the students have only begun their community life.

A Worthy Project

It seemed to me that this was the kind of thing to which we as Disciples could make a particular contribution.

Three things were being done, all of which are our deep concern:

1. We can help refugees, who otherwise can look to no future, prepare themselves for creative work.

2. Through the conferences and ecumenical encounters and evangelism we might contribute something to the unity of the church and the preaching of the gospel.

3. This whole project, under the leadership of Professor Evdokimoff, radiates TO THE GLORY OF GOD.

Therefore, when a Disciples of Christ gift for another country could not be used, I took the liberty of directing it to this project. This reply was made in accepting the gift:

"Your help came to us at a very opportune moment. I have had great difficulty in carrying on this work. Your visit made us very happy and I hope to see you soon in order to discuss the ecumenical possibilities of our barracks."

YOU came to the help of

"Your Other Family"

just in time!

WE require much LOVE and CARE

•

THANK YOU!

•

The National Benevolent Association of the Christian Church

1602 Landreth Building St. Louis 2, Missouri

The Children's Birthright

By HENRY TURNER BAILEY*

ALL children ought to be familiar with the open country. They should know the joy of playing in healthful mud, of paddling in clean water, of hearing roosters call up the sun and birds sing praises to God for the new day.

They should have the vision of pure skies enriched at dawn and sunset with unspeakable glory; of dew-drenched mornings flashing with priceless gems; of grain fields and woodlands yielding to the feet of the wind; of the vast night sky "all throbbing and panting with stars."

They should feel the joy of seedtime and harvest, of dazzling summer noons, and of creaking, glittering winter nights. They should live with flowers and butterflies, and with the wild things that have made possible the world of fable.

They should experience the thrill of going barefoot, of being out in the rain without umbrellas and rubber coats and overshoes, of riding a white birch, of sliding down pine boughs, of climbing ledges and tall trees, of diving head first into a transparent pool.

They ought to know the smell of wet earth, of new-mown hay; of the blossoming wild grape and eglantine; of an apple orchard in May, and of a pine forest in July; of the crushed leaves of wax myrtle, sweet fern, mint and fir; of the breath of cattle and of fog blown inland from the sea.

They should hear the answer the trees make to the rain and to the wind; the sound of rippling and falling water; the muffled roar of the sea in a storm, and its lisping and laughing and clapping of hands in a stiff breeze. They should know the sound of the bees in a plum tree in May, of frogs in a bog in April, of grasshoppers along the roadsides in June, of crickets out in the dark of September. They should hear a leafless ash tree hum, a pine tree sigh, old trees groan in the forest, and the floating ice in a brook making its incomparable music beneath the frozen crystal roof of some flooded glade.

They should have a chance to chase butterflies, to catch fish, to ride on a load of hay, to camp out, to cook over an open fire, to tramp through new country, and to sleep under the open sky. They should have the fun of driving a horse, paddling a canoe, and sailing a boat, and of discovering that Nature will honor the humblest seed they plant.

Things that children can do in cities are not to be compared with such country activities. Out of the country and its experiences has come, and always will come, the most stimulating and healthful art of the world. One cannot appreciate and enjoy to the full, nature books, novels, histories, poems, pictures, or even musical compositions, who has not had in his youth the blessed contact with the world of nature.

I do not forget what cities have done for us, and always must do; but one can get all the best a city has to yield by visiting it, whereas one cannot reap all the harvests of the country except by living there in childhood. And I feel somehow that such a life in the country is the birthright of every child. There is truth in Cowper's statement that God made the country and man made the town.

I believe that every child of God has a right to see the country—the house his Heavenly Father made for him—unobstructed by brick walls, unspoiled by city dirt, and undimmed by smoke. And one of these days, in some way, all children born into the world will be given a chance to enjoy to the full their inspiring patrimony.

When living in the country in childhood, "the voice of the Lord God, walking in the garden in the cool of the day" is more likely to be heard; and, being heard, that Voice will be answered more frequently and with warmer love.

*Written for and issued by the National Kindergarten Association, 8 West 40th Street, New York City.

All Peoples Church And "Dedicated Dollars"

The stewardship committee of All Peoples Christian Church in Los Angeles sent to its members a "dedicated dollar" and an invitation to make a pledge for financial support. Not waiting for the special day, Sunday, May 20, several members pinned the dollar to the pledge card and returned them at once.

Some members reported they will use the "dedicated dollar" to start a bank for special gifts to the church. Others suggested buying seeds to grow flowers or vegetables and giving the profit to the church. Also suggested was a "shoeshine box" with profits going to the church. In some instances members said they would double the dollar and attach two to the pledge card. Most members, however, simply pinned the dollar bill to the pledge card and mailed or brought both to the church.

May 20, All Peoples observed its fifth anniversary. Miss Elsie Farris, world traveler and noted attorney from Long Beach, was the guest speaker.

Publications Received

AND MY HIGH TOWER, by Virginia F. Selvey. New York. Doubleday and Co. $2.00.

RELIGIOUS ETHICS AND THE POLITICS OF POWER, by Vernon H. Holloway. Church Peace Union, 170 East 64th St., New York, N. Y. Fifty cents.

THE LIFE OF JESUS, by Donald F. Irvin. Philadelphia. Muhlenberg Press. $3.00.

MAN AND STATE, by Eivind Berggrav. Philadelphia. Muhlenberg Press. $4.00.

PREPARATION FOR TOMORROW: A German Boy's Year in America. Department of State Publication 4138. Washington 25, D. C. U.S. Government Printing Office. Twenty-five cents.

CONFUSE AND CONTROL: Soviet techniques in Germany. Department of State Publication 4107. Washington 25, D.C. U.S. Government Printing Office. Thirty cents.

THAT THEY MAY HAVE LIFE, by Daniel T. Niles. New York. Harper and Brothers. $1.50.

HE WEARS ORCHIDS, by Elizabeth Meredith Lee. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

FUN AND FESTIVAL FROM THE OTHER AMERICAS (Revised), by Rose H. Wright. New York. Friendship Press. Fifty cents.

MISSION TO AMERICA, by Truman B. Douglass. New York. Friendship Press. $2.00.

Now! New York. Friendship Press. Thirty-five cents.

WE AMERICANS: NORTH AND SOUTH, by George P. Howard. New York. Friendship Press. Cloth, $2.00; paper, $1.25.

ON BEING HAPPY, HEALTHY AND WISE, by Dr. Laurence P. Folsom. New York. Exposition Press. $3.00.

THE HERESY OF JACOB HOBBS, a novel by Raymond Durbin Miller. New York. Exposition Press. $2.50.

MARCO THE MONKEY, by Fredrika Shumway Smith. Boston. Christopher Pub. House. $2.00.

THE PHILOSOPHY OF IGNORANCE, by Edward Gholson. Boston. Christopher Pub. House. $3.00.

TEEN-AGE ROMANCES (Stories for students of grade school and high school), by Frank N. Shankland. Boston. Christopher Pub. House. $2.00.

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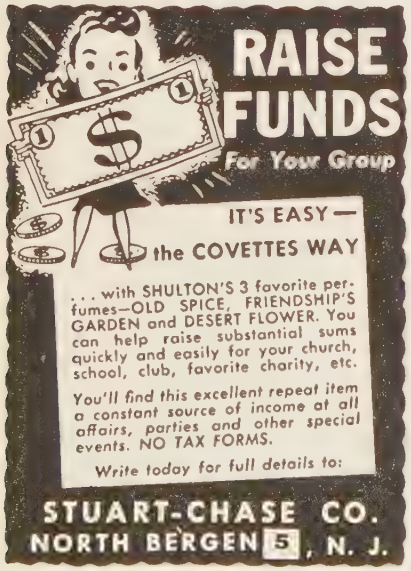

Christians, Too, Are Hungry in India

By LETA MAY BROWN*

PAY up or your girl will not be allowed to sit in the annual examination and hence will not be promoted at the end of the school year." This is the communication from the principal of Sumankhetan, Pendra Road, sent to me for circulation among the parents of the girls.

Boarding schools cannot operate without money. Few girls, if any, pay the full cost of food in Sumankhetan; the Mission makes a subsidy. I immediately circulated the notice for I realize how much the school needs those fees to help on its budget.

The first parents who came to pay the fees said, "Miss-sahib Ji, you know I will always pay my fees. I may be late in getting them paid, but I will pay in the end."

"Yes," I agreed, "we know you will pay. Now do you want us to feed your girl that way—whenever you pay her fees?" That did not appeal to them, and some of them went on to elucidate on the cost of food, clothing and all that.

I had to agree with them. The cost of living in India continues to climb. Two sers of rice for one rupee, when in 1938 it was 13 to 16 sers to a rupee. All other foods are proportionately high. Wages have increased some, but not in the same proportion. Cloth is more expensive and far less durable.

Many of our people are farmers, and those who have other employment have a bit of land that they farm. This year a complete stoppage of rainfall after the first month of the rainy season has caused a "16-anna" crop failure for those who were not taking water from the irrigating canals. Even those who do have not had very good crops.

ALL who came to talk about fees spoke about earning just enough to feed the family from day to day. I know there must be many among our Christians who are suffering. Two babies have died recently. They might have been saved through better diet. But somehow I had not realized the dire need until these families came asking for loans and help on their fees. One man told me he would bring the deed to his home for collateral if I would loan him money until he can earn it back. He is a sawyer. The carts are just now beginning to bring long timbers from the jungles, and sawyers can now get work to cut up those logs for building.

LATE in the evening another man came. He is one of our co-workers and a leader in the community—honest, faithful and worthy. He has a large family. One boy is in high school and is receiving a Mission scholarship. A second son is in middle school, living with an uncle. He receives a small scholarship each month, enough to pay his school fees. There are still five other children at home to feed and send to school.

The thing that has made the drain on this father's purse and on his pride—and yet strangely enough it seems not on his patience—has been the second son. He broke every rule possible when he was in high school and failed in the final examination. After some two years away from home and a failure in all he tried to do, he is back "sitting in the examination" for the third time.

Each time the father has had to pay the fees and must pay for the boy's food and room rent extra while at the center. The father had to borrow the money.

Tonight the father was here. We talked of church affairs. We are both members of the committee on pulpit arrangements while we have no pastor. After much talk about other things, the father asked me for another loan. With a definite show of great sorrow, he told me how much they needed money. He said they did not have enough to eat. I thought at first he was speaking figuratively, but I saw he meant it literally.

"What do you mean?" I asked. "Have you no food in the house today?"

"No," he answered simply.

"Why . . . why," I began in astonishment.

"No one in our house ate before we went to bed last night," he said. That meant himself, his wife and five children, the youngest a year and a half old.

"Oh, no," I cried. "And today? What have you eaten today?"

"About three o'clock today, Mr. Roy sent some bread to our house."

I asked no more questions. Fortunately, we had enough rice in the house for more than one meal and some dal to go with it. Also we had some chutney to make it tasteful. There were tears in his eyes when he took the food without a word between us.

And tomorrow?

If the rice crop on this man's land had not been a failure, if food prices were not so high, if his son were not such a rascal, if the father himself were not so softhearted toward that son, if . . . if . . . many if's.

When living on the very edge of subsistence, who can continue honest, faithful and true? How can we help them? How can we guide them?

*Miss Brown is a Disciples missionary under The United Christian Missionary Society and is doing educational work at Mungeli. Some Week of Compassion offerings are going to India to help relieve the suffering among the Christians.

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Missionary Worship Service

(*Continued from page* 37)

A LITANY

Leader: "When thy heart with joy o'erflowing,
Sings a thankful prayer,
In thy joy, O let thy brother
With thee share."

Response: Our country needs friendly Christians.

Leader: "When the harvest sheaves ingathered,
Fill thy barns with store,
To thy God and to thy brother,
Give the more."

Response: Our country needs friendly Christians.

Leader: "If thy soul, with pow'r uplifted,
Yearn for glorious deed,
Give thy strength to serve thy brother
In his need."

Response: Our country needs friendly Christians.

Leader: "Share with him thy bread of blessing,
Sorrow's burden share;
When thy heart enfolds a brother
God is there."

Response: Our country needs friendly Christians.

SCRIPTURE: Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us. *(I John 4:7-12)**

Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. *(Romans 12:9-13)**

OFFERTORY SENTENCES:

A noble life, a simple faith,
An open heart and hand—
These are the lovely litanies
Which all men understand.

A. S. Isaacs

Let us bring our offerings, remembering that the gifts we make for the missionary cause are sending noble lives to minister in our land and across the sea in friendly ways that people understand.

PRAYER *(following the offering)*: Lifted by thy Spirit, our Father, may our lips and our lives be testimonies of praise. Endue with unfailing love those who minister to the suffering, the poor, the friendless, in thy name. Amen.

MISSIONARY BENEDICTION

*Revised Standard Version of New Testament.

Mrs. Samuel M. Masih Dies

FOLLOWING a brief illness, Lily Masih, wife of Samuel M. Masih of Fosterpur, India, passed away February 19, 1951.

Since December 21, 1923, when Mr. and Mrs. Masih were married, they have been active leaders in the Mission of the Disciples of Christ in India. Mr. Masih was then Headmaster of the Boys' School in Jhansi, and Mrs. Masih became Headmistress of the Girls' Primary School.

In 1930, the Masihs went to Jubbulpur where he studied for a B.D. degree and she took some seminary courses. Mr. Masih became pastor of the Bilaspur church in 1934, and she took her place beside him in all community services.

Upon his return from the United States in 1940, they went to Fosterpur where she conducted the women's evangelistic work and, at times, the entire work of the station during her husband's absence.

Funeral services were held in Fosterpur, February 20, with Dr. D. A. McGavran officiating. Twelve persons, including non-Christians, spoke with deep emotion of their dear friend.

Mrs. Masih was a beloved Christian wherever she went, and she served her God and her fellowmen with all her heart. Her memory will live long in the hearts of those who knew her.

A son, Premkumar, is a medical student in a college in Nagpur; and an adopted daughter, Suniti, is in college at Burgess Memorial School, Bilaspur.

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Here and There . . . With *World Call*

Dear World Call Reader:

Mark Twain once said, "The man who doesn't read good books is no better off than the man who can't read." May I paraphrase and say that those who don't read WORLD CALL are no better off than those who can't read.

Mrs. Etheleen Helm of Spencer, Iowa, writes to tell us how she reads WORLD CALL. After studying the cover and reading the description of it she selects the articles from the table of contents she thinks might hold the key to the "Hidden Answers." As these are found, a cross reference of question and page number is made.

Mrs. Helm then begins with the first page and reads through to the last, checking each to be sure none are missed. Articles dealing with our mission work, home and foreign, are listed by title and page on the cover. Lists with the date of issue are made from this and filed in envelopes bearing the name of each field. What a wealth of resource material is always at hand!

That, I would say, is the perfect recipe for getting the most out of WORLD CALL; and Mrs. Helm, by Mark Twain's standards and mine, is *very* well off, indeed.

As a result of a World Call luncheon given in University Church, Seattle, Washington, many new friends of WORLD CALL are enjoying some good reading. The World Call secretary, *Mrs. Carl S. Christensen,* sends us a description of it and says, "we did quite a bit of plugging for WORLD CALL, and the accompanying subscriptions are the result." With one exception, the subscriptions were new ones. A few days later Mrs. Christensen sent a second order for renewals. The "bit of plugging" bore rich fruit!

Another example of how World Call secretaries plug WORLD CALL comes from *Mrs. I. T. Roten* of the Prescott Church, Corpus Christi, Texas. Mrs. Roten presented the World Call skit, "The Two Travelers," at the monthly fellowship dinner. The characters were carefully selected. The age range of the cast was from sixteen to seventy, the eldest taking the part of Old King Cole. Mrs. Roten says, "It was well received and it served to familiarize many with WORLD CALL."

I garnered some nice plugs for WORLD CALL in district conventions in Oregon recently. Of course, I was doing a "bit of plugging" myself, but WORLD CALL has many staunch friends in Oregon who joined me in singing its praises.

Nor was I alone in singing the praises of the beauties of Oregon. Oregonians love Oregon and are justifiably proud of it. Their friendliness equals the beauties of their state, and their appreciation of WORLD CALL equalled my appreciation of Oregon. So we all had a wonderful time plugging both.

If you have not taken your vacation yet why not spend it in Oregon? (How's that, Oregonians?) Wherever you go take WORLD CALL with you for good reading, and my best wishes for a *very* good time.

Most sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY.

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In the main stream of Brotherhood activities.

Are You Moving?

During May 371 copies of WORLD CALL were returned by local postmasters because of inability to deliver them. Change of address should be reported well in advance. Sometimes the incorrect address is sent with an order. Occasionally the postmaster is in error in returning the magazine or he returns it because the zone number is not indicated. Send changes of address to WORLD CALL, 222 S. Downey Ave., Indianapolis 7, Indiana.

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1950 to April 30, 1951, Compared with July 1, 1949 to April 30, 1950

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1949-50	1950-51	1949-50	1950-51
Churches	$631,166.15	$735,550.52	$ 91,787.39	$121,602.16
Bible Schools	196,240.22	250,076.37	9,081.47	10,421.79
Christian Women's Fellowship		439,065.70		6,443.25
Women's Missionary Societies	153,595.97	84,404.18	6,814.63	974.77
Councils	352,809.96	59,508.67	6,827.83	1,704.33
Young Matrons' Missionary Societies	7,312.52	5,071.78	55.00	280.50
Guilds	30,720.30	29,829.27	574.50	811.03
Youth Groups	23,965.97	26,642.64	767.06	780.19
Children's Groups	1,816.77	2,949.43	209.70	131.14
Individuals	12,867.21	20,838.38	27,227.72	41,839.32
Grand Totals	$1,410,495.07	$1,653,936.94	$143,345.30	$184,988.48
Adult Missionary Organizations Totals	$ 544,438.75	$ 617,879.60	$ 14,271.96	$ 10,213.88

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.
Gain in undesignated and specific gifts $243,441.87.

Last Column

Census Tact!

In the near future we can write with more certainty about the population of Damoh. The census is being taken throughout India. Four local Christians asked me to assist in the census. They are finding it most difficult to get information from some of the people who do not understand.

I thought the Christian teacher was very tactful when he asked, "What age shall I write for you?" instead of asking, "How old are you?"

—ANN MULLIN

Damoh, M. P., India

The Loom

The United Nations
Is the loom for peace;
But if men won't weave
Shooting won't cease.

—MAYME GARNER MILLER

Competency and Efficiency

There should be no place for incompetency or inefficiency in the work of the church. Voluntary service accounts for inefficiency unless it is according to one's ability and supported by consecrated consistency. As a single miscalculation upsets the line of figures, so failures to prove true to one's accepted responsibility upset the total of the church's endeavor. Consistent service is a mark of Christian efficiency.

—*Australian Christian*

Hospitality At Its Best

Deep in the Congo forest, back in 1912, Dr. Louis Jaggard and I were on a long itinerary. As we approached a jungle village, a native chief came running, leaping and shouting: "Eluko! Eluko! Eluko!" which was the native name for Dr. Jaggard.

The excited chief could hardly express sufficient joy in meeting the doctor. Dr. Jaggard then told me that he had removed a thirty pound tumor from the chief and that the native had given him in return a beautiful racing canoe, artfully shaped from a teak log.

We stopped with the chief that night. He gave us his new house in which to sleep. When we awakened in the morning all the village people were sitting quietly on the ground around our sleeping place, waiting for us to arise and dress! You see, the chief's house in which we put our cots was not entirely finished—there was a roof, but no side walls!

—STEPHEN J. COREY

Lexington, Kentucky

A CHRISTIAN STEWARD WRITES A CHRISTIAN WILL

Through his will, the Christian expresses a concern for loved ones — *but* the Christian does more!

He bequeaths a portion of his estate to those causes that express his real interest in Kingdom building.

The Christian ministry is as vital to the church as the church is to Kingdom building. The ministry must be undergirded during active service, and in the time of retirement or misfortune. To undergird the ministry is the primary purpose of the Pension Fund in serving the church.

Increases recently sent to all low pensioners of the Pension Plan, a part of prior service pensions, the church's portion of the 1919 Pension System, and ministerial relief grants are all paid out of gift money.

Through the years, Christians through their wills have provided over 1/7 of all gift money available for old preachers.

Remember the ministry when you write your will.

PENSION FUND OF DISCIPLES OF CHRIST

800 TEST BUILDING

INDIANAPOLIS 4, INDIANA

Theme for 1951-52

THE ASSURANCE OF THINGS HOPED FOR

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